

Atlantis



By Edgar Cayce





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Foreword

Who Was Edgar Cayce?

Edgar Cayce (1877-1945) has been called “the sleeping prophet,” “the father of holistic medicine,” “the miracle man of Virginia Beach,” and “the most documented psychic of all time.” For forty-three years of his adult life, he had the ability to put himself into some kind of self-induced sleep state by lying down on a couch, closing his eyes, and folding his hands over his stomach. This state of relaxation and meditation enabled him to place his mind in contact with all time and space and to respond to any question he was asked. His responses came to be called “readings” and contain insights so valuable that, even to this day, Cayce’s work is known throughout the world. Hundreds of books have explored his amazing psychic gift, and the entire range of Cayce material is accessed by tens of thousands of people daily via the Internet.

Although the vast majority of the Cayce material deals with health and every manner of illness, countless topics were explored by Cayce’s psychic talent: dreams, philosophy, intuition, business advice, the Bible, education, child rearing, ancient civilizations, personal spirituality, improving human relationships, and much more. In fact, during Cayce’s lifetime he discussed an amazing ten thousand different subjects!

The Cayce legacy presents a body of information so valuable that Edgar Cayce himself might have hesitated to predict its impact on contemporary society. Who could have known that, eventually, terms such as *meditation*, *auras*, *spiritual growth*, *reincarnation*, and *holism* would become household words to millions? Edgar Cayce’s A.R.E. (the Association for Research and Enlightenment, Inc.) has grown from its humble beginnings to an association with Edgar Cayce Centers in countries around the world. Today the Cayce organizations consist of hundreds of educational activities and

outreach programs, children's camps, a multi-million-dollar publishing company, membership benefits and services, volunteer contacts and programs worldwide, massage and health services, prison and prayer outreach programs, conferences and workshops, and affiliated schools (Atlantic University and the Cayce/Reilly School of Massotherapy).

Edgar Cayce was born and reared on a farm near Hopkinsville, Kentucky. He had a normal childhood in many respects. However, he could see the glowing energy patterns that surround individuals. At a very early age he also told his parents that he could see and talk with his grandfather—who was deceased. Later, he developed the ability to sleep on his schoolbooks and retain a photographic memory of their entire contents.

Eventually, he met and fell in love with Gertrude Evans, who would become his wife. Shortly thereafter, he developed a paralysis of the vocal cords and could scarcely speak above a whisper. Everything was tried, but no physician was able to locate a cause. The laryngitis persisted for months. As a last resort, hypnosis was tried. Cayce put himself to sleep and was asked by a specialist to describe the problem. While asleep, he spoke normally, diagnosing the ailment and prescribing a simple treatment. After the recommendations were followed, Edgar Cayce could speak normally for the first time in almost a year! The date was March 31, 1901—that was the first reading.

When it was discovered what had happened, many others began to want help. It was soon learned that Edgar Cayce could put himself into this unconscious state and give readings for anyone—regardless of where he or she was. If the advice was followed, the individual got well. Newspapers throughout the country carried articles about his work, but it wasn't really until Gertrude was stricken with tuberculosis that the readings were brought home to him. Even with medical treatments, she continued to grow worse and was not expected to live. Finally, the doctors said there was nothing more they could do. A reading was given and recommended osteopathy, inhalants, enemas, dietary changes, and prescription medication. The advice was followed and Gertrude returned to perfectly normal health! For decades, the Cayce readings have stood the test of time, research, and extensive study. Further details of Cayce's life and work are explored in such classic books as *There Is a River* (1942) by Thomas Sugrue, *The Sleeping Prophet* (1967) by Jess Stearn, *Many Mansions* (1950) by Gina

Cerminara, and *Edgar Cayce: An American Prophet* (2000) by Sidney Kirkpatrick.

Throughout his life, Edgar Cayce claimed no special abilities, nor did he ever consider himself to be some kind of twentieth-century prophet. The readings never offered a set of beliefs that had to be embraced but instead focused on the fact that each person should test in his or her own life the principles presented. Though Cayce himself was a Christian and read the Bible from cover to cover for every year of his life, his work was one that stressed the importance of comparative study among belief systems all over the world. The underlying principle of the readings is the oneness of all life, a tolerance for all people, and a compassion and understanding for every major religion in the world.



Editor's Explanation of Cayce's Discourses

Edgar Cayce dictated all of his discourses from a self-induced trance. A stenographer took his discourses down in shorthand and later typed them. Copies were sent to the person or persons who had requested the psychic reading, and one was put into the files of the organization that built up around Cayce over the years: the Association for Research and Enlightenment (better known as the A.R.E.).

In his normal consciousness, Edgar Cayce spoke with a Southern accent but in the same manner as any other American. However, from the trance state, he spoke in the manner of the King James Bible, using “thees” and “thous.” In trance, his syntax was also unusual. He put phrases, clauses, and sentences together in a manner that slows down any reader and requires careful attention in order to be sure of his meaning. This caused his stenographer to adopt some unusual punctuation in order to put into sentence form some of the long, complex thoughts conveyed by Cayce while in trance. Also, many of his discourses are so jam-packed with information and insights that they require one to slow down and read more carefully in order to fully understand what Cayce is intending.

From his trance state, Cayce explained that he got his information from two sources: (1) the inquiring individual's mind, mostly from his or her deeper, subconscious mind and (2) from the Universal Consciousness, the infinite mind within which the entire universe is conscious. He explained that every action and thought of every individual makes an impression upon the Universal Consciousness, an impression that can be psychically read. He correlated this with the Hindu concept of an Akashic Record, which is an ethereal, fourth-dimensional film upon which actions and thoughts are recorded and can be read at any time.

When giving one of his famous health readings, called physical readings, Cayce acted as if he were actually scanning the entire body of the person, from the inside out! He explained that the subconscious mind of everyone contains all of the data on the condition of the physical body it inhabits, and Cayce simply connected with the patient's deeper mind. He could also give the cause of the condition, even if it was from early childhood or from many lifetimes ago in a previous incarnation of the soul. This was knowable because the soul remembers all of its experiences. He explained that deeper portions of the subconscious mind are the mind of the soul, and portions of the subconscious and the soul inhabit the body with the personality.

In life readings and topic readings, Cayce also connected with the subconscious minds of those inquiring as well as with the Universal Consciousness.

Occasionally, Cayce would not have the material being requested, and he would say, "We do not have that here." This implied that Cayce's mind was more directed than one might think. He was not open to everything. From trance, he explained that the suggestion given at the beginning of one of his psychic readings so directed his deeper mind and focused it on the task or subject requested that he truly did not have other topics available. However, on a few occasions, he seemed able to shift topics in the middle of a reading.

The typed readings have a standard format. Numbers were used in the place of the name of the person or persons receiving the reading, and a dash system kept track of how many readings the person had received. For example, reading 137-5 was the fifth reading for Mr. [137]. At the top of each reading is the reading number, the date and location, and the names or numbers (for privacy) of those in attendance. Occasionally the stenographer would include a note about other conditions, such as the presence of a manuscript that Cayce, in trance, was supposed to view psychically and comment on. In many cases, I left in the entire format of a recorded reading, but sometimes only a paragraph or two were pertinent to our study, and then I gave only the reading number.

As I explained, Cayce dictated all of these discourses while he was in trance. In most cases, he spoke in a monotone voice. However, he would sometimes elevate his volume when saying a word or phrase. In these instances, his stenographer usually typed these words with all-capital

letters, to give the reader some sense of Cayce's increased volume. These all-capital letters have been changed to italic typeface for readability as well as emphasis. In many cases, these words appear to be rightly accentuated in Cayce's discourses. However, in some cases, it is not clear why he raised his voice.

Another style that the stenographer adopted was to capitalize all of the letters in Cayce's many affirmations (positive-thought or prayer-like passages to be used by the recipient as a tool for focusing or raising consciousness). I have also changed these to upper- and lower-case letters and italicized them. Questions asked Cayce have also been italicized for easier reference.

Whenever his stenographer was not sure if she had written down the correct word or thought that she might have missed or misunderstood a word, she inserted suggested words, comments, and explanations in brackets. If she knew of another reading that had similar material or that was being referred to during this reading, she would put the reading number in brackets. Within the text of a reading, all parentheses are asides made by Cayce while in trance, not by his stenographer. Only she used brackets with the text of a reading. In the preliminary material, she used parentheses in the normal manner.

A few common abbreviations used in these discourses were "GD" for Gladys Davis, the primary stenographer, "GC" for Gertrude Cayce, Edgar's wife and the predominant conductor of the readings, "MHB" for Morton H. Blumenthal, an occasional conductor of the readings, and "EC" for Edgar Cayce.

John Van Auken

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The Atlantis Readings Series

Editor's Note: After a few past-life readings for reincarnated Atlanteans, the staff working with Edgar Cayce decided to get a series of readings devoted solely to understanding Atlantis. This became the 364 series. These readings are not for individuals but for a little group seeking information on this ancient legendary land.

TEXT OF READING 364-1

This psychic reading given by Edgar Cayce at his office, 105th St. & Ocean, Va. Beach, Va., this 3rd day of February, 1932, in accordance with request made by Norfolk Study Group #1, of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, Hugh Lynn and L.B. Cayce, and Gray Salter.

READING

Time of Reading 12:15 P. M. Eastern Standard Time.

(You will have before you subject for address to be given by EC 2/19/32 on Atlantis. You will give in lecture form the material which he should present at that time.)

EC: Yes, we have the body, the enquiring mind, and that as may be given on such a subject. In many ways this would be better were it divided into two lectures. This, however, as we find, may be presented somewhat in this manner:

Atlantis as a continent is a legendary tale. Whether or not that which has been received through psychic sources has for its basis those few lines given by Plato, or the references made in Holy writ that the earth was divided, depends upon the trend of individual minds. Recently, however, the subject has taken on greater import, since some scientists have declared that such a continent was not only a reasonable and plausible matter, but from evidences being gradually gathered was a very probable condition.

As we recognize, there has been considerable given respecting such a lost continent by those channels such as the writer of Two Planets, or Atlantis—or Poseida and Lemuria—that has been published through some of the Theosophical literature. As to whether this information is true or not, depends upon the credence individuals give to this class of information.

Then, it has seemed well to many of this group, that those channels through which information may be obtained interest themselves in such an undertaking, as to gain through those channels such information that might be applicable in the lives or experiences of individuals interested in such.

From time to time, in and through the information obtained for some individuals in their life readings, has come that they, as an entity or individual, occupied some particular place, or performed some activity in some portion of that continent; or emigrated from the continent to some other portion of the earth's surface at the time, and began some particular development. These must have been a busy folk, for with their advent into other climes (as the information runs) they began to make many changes from the activities in that particular sphere in which they entered.

Then, if we are to accept such as being a fact or fiction, may truly depend upon what value to the human family knowledge concerning such a peoples would be in the affairs of individuals today. What contribution would information be to the minds of individuals, as to knowing or understanding the better or closer relations to the Creative Forces? Or, to

put it another manner, what would information of that nature mean to my *soul* today?

Be it true that there IS the fact of reincarnation, and that souls that once occupied such an environ are entering the earth's sphere and inhabiting individuals in the present, is it any wonder that—if they made such alterations in the affairs of the earth in their day, as to bring destruction upon themselves—if they are entering now, they might make many changes in the affairs of peoples and individuals in the present? Are they, then, *being* born into the world? If so, what *were* their environs—and will those environs mean in a material world today?

To be continued. We are through for the present.

Editor's Note: They attempted the second reading on Atlantis but were told that Edgar Cayce's body was not ready to do the readings. Here is that reading.

TEXT OF READING 364-2

This psychic reading given by Edgar Cayce at his office, 105th St. & Ocean, Virginia Beach, Va., this 15th day of February, 1932, in accordance with request made by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, Gray Salter, Hugh Lynn and L.B. Cayce.

READING

Time of Reading 3:20 P. M. Eastern Standard Time.

GC: You will have before you the subject for the address to be given by Edgar Cayce, Feb. 19, 1932, on "The Lost Continent of Atlantis". You will please continue in lecture form the material which he should present at that time.

EC: Until there is a cleansing of the body from that created in the present, such infinite subjects or hard are not well to be done.

(Q) What should be done to cleanse the body in the proper way?

(A) Same as has oft been given, through prayer, through meditation, through the purifying of self.

You will dismiss the suggestion regarding Atlantis. That is all for the present.

TEXT OF READING 364-3

This psychic reading given by Edgar Cayce at his office, 105th St. & Ocean, Virginia Beach, Va., this 16th day of February, 1932, in accordance with request made by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, Gray Salter, Hugh Lynn and L.B. Cayce.

READING

Time of Reading 11:40 A. M. Eastern Standard Time.
(Suggestion to continue information on Atlantis)

EC: Yes, we have the subject and those conditions. As has been said, much data has been received from time to time through psychic forces as respecting conditions in or through the period, or ages, of this continent's existence. That the continent existed is being proven as a fact.

Then, what took place during the period, or periods, when it was being broken up? What became of the inhabitants? What was the character of their civilization? Are there any evidences of those, or any portion of, the inhabitants' escape? The *position* of the continent, and the like, *must* be of interest to peoples in the present day, if either by inference that individuals are being born into the earth plane to develop in the present, or are people being guided in their spiritual interpretation of individuals' lives or developments *by* the spirits of those who inhabited such a continent. In either case, if these be true, they *are wielding*—and are to wield—an influence upon the happenings of the present day world.

The position as the continent Atlantis occupied, is that as between the Gulf of Mexico on the one hand—and the Mediterranean upon the other. Evidences of this lost civilization are to be found in the Pyrenees and Morocco on the one hand, British Honduras, Yucatan and America upon the other. There are some protruding portions within this that must have at one time or another been a portion of this great continent. The British West Indies or the Bahamas, and a portion of same that may be seen in the present—if the geological survey would be made in some of these—especially, or notably, in Bimini and in the Gulf Stream through this vicinity, these may be even yet determined.

What, then, are the character of the peoples? To give any proper conception, may we follow the line of a group, or an individual line, through this continent's existence—and gain from same something of their character, their physiognomy, and their spiritual and physical development.

In the period, then—some hundred, some ninety-eight thousand years before the entry of Ram into India [See 364–3, Par. R2]—there lived in this land of Atlantis one Amilius [?], who had first *noted* that of the separations of the beings as inhabited that portion of the earth's sphere or plane of those peoples into male and female as separate entities, or individuals. As to their forms in the physical sense, these were much *rather* of the nature of *thought forms* or able to push out *of themselves* in that direction in which its development took shape in thought—much in the way and manner as the amoeba would in the waters of a stagnant bay, or lake, in the present. As these took form, by the gratifying of their own desire for that as builded or added to the material conditions, they became hardened or set—much in the form of the existent human body of the day, with that of color as partook of its surroundings much in the manner as the chameleon in the present. Hence coming into that form as the red, or the mixture peoples—or colors; known then later by the associations as the *red* race. These, then, able to use IN their gradual development all the forces as were manifest in their individual surroundings, passing through those periods of developments as has been followed more closely in that of the yellow, the black, or the white races, in other portions of the world; yet with their immediate surroundings, with the facilities for the developments, these became much speedier in this particular portion of the globe than in others—and while the destruction of this continent and the peoples are far beyond any of that as has been kept as an absolute record, that record in the rocks still remains—as has that

influence *of* those peoples in that life of those peoples to whom those that did escape during the periods of destruction make or influence the lives of those peoples *to* whom they came. As they *may* in the present, either through the direct influence of being regenerated, or re-incarnated into the earth, or through that of the *mental* application on through the influences as may be had upon thought *of* individuals or groups by speaking from that environ.

In the *manner* of living, in the manner of the moral, of the social, of the religious life of these peoples: There, classes existed much in the same order as existed among others; yet the like of the warlike *influence* did *not* exist in the peoples—as a people—as it did in the *other* portions of the universe.

To be continued.

TEXT OF READING 364-4

This psychic reading given by Edgar Cayce at his office, 105th St. & Ocean, Va. Beach, Va., this 16th day of February, 1932, in accordance with request made by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, Gray Salter, Hugh Lynn and L.B. Cayce.

READING

Time of Reading 3:50 P. M. Eastern Standard Time.

GC: You will have before you the subject for the address to be given by Edgar Cayce, Feb. 19, 1932, on “The Lost Continent of Atlantis”. You will please continue in lecture form the material which he should present at that time.

EC: Yes, we have the subject here, The Lost Continent of Atlantis.

As the peoples were a peaceful peoples, their developments took on rather that form—with the developing into the physical material bodies—of the fast development, or to the using of the elements about them to their

own use; recognizing themselves to be a part *of* that about them. Hence, as to the supplying of that as necessary to sustain physical life as known today, in apparel, or supplying of the bodily needs, these were supplied through the natural elements; and the *developments* came rather in the forms—as would be termed in the *present* day—of preparing for those things that would pertain to what would be termed the aerial age, or the electrical age, and supplying then the modes and manners of transposition of those materials about same that did not pertain to themselves bodily; for of themselves was transposed, rather by that ability lying within each to be transposed in thought as in body.

In these things, then, did Amilius [?] see the beginning of, and the abilities of, those of his own age, era, or period, not only able to build that as able to transpose or build up the elements about them but to transpose them bodily from one portion of the universe to the other, *through* the uses of not only those *recently* re-discovered gases, and those of the electrical and aeriatric formations—in the breaking up of the atomic forces to produce impelling force to those means and modes of transposition, or of travel, or of lifting large weights, or of changing the faces or forces of nature itself, but with these transpositions, with these changes that came in as personalities, we find these as the Sons of the Creative Force as manifest in their experience looking upon those changed forms, or the daughters of men, and there crept in those pollutions, of polluting themselves with those mixtures that brought contempt, hatred, bloodshed, and those that build for desires of self *without* respects of *others'* freedom, *others'* wishes—and there began, then, in the latter portion of this period of development, that that brought about those of dissenting and divisions among the peoples in the lands. With the attempts of those still in power, through those lineages of the pure, that had kept themselves intact as of the abilities of forces as were manifest IN their activities, these *builded* rather those things that *attempted* to draw *back* those peoples; through first the various changes or seasons that came about, and in the latter portion of the experience of Amilius [?] was the first establishing of the altars upon which the sacrifices of the field and the forest, and those that were of that that *satisfied* the desires of the physical body, were builded.

Then, with the coming in or the raising up of Esai [?], with the change that had come about, began in that period when there were the invasions of this continent by those of the animal kingdoms, that brought about that

meeting of the nations of the globe to *prepare* a way and manner of disposing of, else they be disposed of themselves by these forces. With this coming in, there came then the first of the destructive forces as could be set and then be meted out in its force or power. Hence that as is termed, or its first beginning of, *explosives* that might be carried about, came with this reign, or this period, when *man*—or *men*, then—began to cope with those of the beast form that *overran* the earth in many places. Then, with these destructive forces, we find the first turning of the altar fires into that of sacrifice of those that were taken in the various ways, and human sacrifice began. With this also came the first egress of peoples to that of the Pyrenees first, *of* which later we find that peoples who enter into the black or the mixed peoples, in what later became the Egyptian dynasty. We also find that entering into Og, or those peoples that later became the beginning of the Inca, or Ohum [Aymara'?), that builded the walls across the mountains in this period, through those same usages of that as had been taken on by those peoples; and with the same, those that made for that in the other land, became first those of the mound dwellers, or peoples in that land. With the continued disregard of those that were keeping the pure race and the pure peoples, of those that were to bring all these laws as applicable to the Sons of God, man brought in the destructive forces as used for the peoples that were to be the rule, that combined with those natural resources of the gases, of the electrical forces, made in nature and natural form the first of the eruptions that awoke from the depth of the slow cooling earth, and that portion now near what would be termed the Sargasso Sea first went into the depths. With this there again came that egress of peoples that aided, or attempted to assume control, yet carrying with them *all* those forms of Amilius [?) that he gained through that as for signs, for seasons, for days, for years. Hence we find in those various portions of the world even in the present day, some form of that as *was* presented by those peoples in *that* great *development* in this, the Eden of the world.

In the latter portion of same we find as *cities* were builded more and more rare became those abilities to call upon rather the forces in nature to supply the needs for those of bodily adornment, or those of the needs to supply the replenishing of the wasting away of the physical being; or hunger arose, and with the determinations to set again in motion, we find there—then Ani [?) [See the name *Ani* mentioned on pp. 6, 57, 187 and 324 of the book, *Myths & Legends Of Ancient Egypt*, by Lewis Spence.] [GD's

note: I put a question mark because I didn't know whether this was the correct spelling or not.], in those latter periods, ten thousand seven hundred (10,700) years before the Prince of Peace came—again was the bringing into forces that to *tempt*, as it were, nature—in its storehouse—of replenishing the things—that of the *wasting* away in the mountains, then into the valleys, then into the sea itself, and the fast disintegration of the lands, as well as of the peoples—save those that had escaped into those distant lands.

How, then, may this be applicable to our present day understanding? As we see the effects as builded in that about the sacred fires, as through those of Hermes, those of Arart, those of the Aztec, those of Ohum [Aymara?], each in their respective sphere *carrying* some portion of these blessings—when they are kept in accord and *pure* with those through which the channels of the blessings, of the Creative Forces, may manifest. So, we find, when we apply the lessons in the day—would ye be true, keep that *every whit* thou *knowest* to do within thine own heart! Knowing, as ye *use* that as is *known*, there is given the more and more light to know from whence ye came and whither ye go!

Ready for questions.

(Q) Please give a description of the earth's surface as it existed at the time of Atlantis' highest civilization, using the names of continents, oceans and sections of same as we know them today?

(A) As to the highest point of civilization, this would first have to be determined according to the standard as to which it would be judged—as to whether the highest point was when Amilius [?] ruled with those understandings, as the one that understood the variations, or whether they became man made, would depend upon whether we are viewing from a spiritual standpoint or upon that as a purely material or commercial standpoint; for the variations, as we find, extend over a period of some two hundred thousand years (200,000)—that is, as light years—as known in the present—and that there were *many* changes in the surface of what is now called the earth. In the first, or greater portion, we find that *now* known as the southern portions of South America and the Arctic or North Arctic regions, while those in what is *now* as Siberia—or that as of Hudson Bay—was rather in that region of the tropics, or that position now occupied by near what would be as the same *line* would run, of the southern Pacific, or

central Pacific regions—and about the same way. Then we find, with this change that came first in that portion, when the first of those peoples used that as prepared *for* the changes in the earth, we stood near the same position as the earth occupies in the present—as to Capricorn, or the equator, or the poles. Then, with that portion, *then* the South Pacific, or Lemuria [?], began its disappearance—even before Atlantis, for the changes were brought about in the latter portion of that period, or what would be termed ten thousand seven hundred (10,700) light years, or earth years, or present setting of those, as set by Amilius [?]*—*or Adam.

We are through for the present.

TEXT OF READING 364-5

This psychic reading given by Edgar Cayce at his office, 105th St. & Ocean, Va. Beach, Va., this 17th day of February, 1932, in accordance with request made by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, Gray Saltar, Hugh Lynn and L.B. Cayce.

READING

Time of Reading 11:45 A. M. Eastern Standard Time.

GC: You will have before you the material given through this channel on the Lost Continent of Atlantis, a copy of which I hold in my hand. You will answer the questions which I will ask regarding this.

EC: Yes, we have the information as given respecting the continent Atlantis. In the considerations that may be had concerning such information, many are the questions that must naturally arise in the minds of individuals who would consider same in any way or manner. However, will a very close check be kept upon those who evince an interest, these will be found to be those who occupy in the present some influence innate or manifested from their experience or sojourn under or in that environ. As has been given, this would be well to do; for to the analytical or to the research

character of mind, there will be little that may escape the attention of such a mind—when spiritual or psychic, or occult, or those kindred subjects are approached—as to how quick there is the desire, that expression of “I know it, but don’t know how to tell it, will be in that individual’s or entity’s feeling, and expression—when one may be obtained at all. They will immediately become the dreamer! Try this!

Ready for questions.

(Q) Explain the information given regarding Amilius [?], who first noted the separation of the peoples into male and female, as it relates to the story in the Bible of Adam and Eve, in the Garden of Eden giving the name of the symbols Adam, Eve, the apple, and the serpent.

(A) This would require a whole period of a lecture period for this alone; for, as is seen, that as is given is the presentation of a teacher of a peoples that separated for that definite purpose of keeping alive in the minds, the hearts, the *soul* minds of entities, that there may be seen their closer relationship to the divine influences of Creative Forces, that brought into being all that appertains to man’s indwelling as man in the form of flesh in this material world. These are presented in symbols of that thought as held by those peoples from whom the physical recorder took those records as compiled, with that gained by himself in and through the entering into that state where the entity’s soul mind drew upon the records that are made by the passing of time itself in a material world. As given, these are records not only of the nature as has been termed or called akashic records (that is, of a mental or soul record), but that in a more material nature as set down in stone, that was attempted to be done—*has* been attempted to be done throughout *all* time! *Why* does man *now* set in stone those that are representatives of that desired to be kept in mind by those making records for future generations? There are many more materials more lasting, as is known to many.

In the records, then, as this: There are, as seen, the records made by the man in the mount, that this Amilius [?]*—Adam, as given—first discerned that from himself, not of the beasts about him, could be drawn—was drawn—that which made for the propagation of beings in the flesh, that made for that companionship as seen by creation in the material worlds about same. The story, the tale (if chosen to be called such), is one and the same. The apple, as ‘the apple of the eye’, the desire of that companionship innate in*

that created, as innate in the Creator, that brought companionship into the creation itself. Get that one!

In this there comes, then, that which is set before that created—or having *taken on* that form, able of projecting itself in *whatever* direction it chose to take, as given; able to make itself *of* that environ, in color, in harmony, in *whatever* source that makes for the spirit of that man would attempt to project in music, in art, in *any* form that may even be conceivable to the mind itself in what may be termed its most lucid moments, in its most esoteric moments, in its highest animation moments; for were He not the *Son* of the living God made manifest, that He might be the companion in a made world, in material manifested things, with the injunction to subdue all, *bring* all in the material things under subjection—all *under* subjection—by that ability to project itself *IN* its way? *Knowing* itself, as given, to be a portion *of* the whole, in, through, of, by the whole? In this desire, then, keep—as the injunction was—thine self separate: *of* that seen, but *not* that seen. The apple, then, that desire for that which made for the associations that bring carnal-minded influences of that brought as sex influence, known in a material world, and the partaking of same is that which brought the influence in the lives of that in the symbol of the serpent, that made for that which creates the desire that may be only satisfied in gratification of carnal forces, as partake of the world and its influences about same—rather than of the spiritual emanations from which it has its source. Will control—inability of will control, if we may put it in common parlance.

We are through for the present.

TEXT OF READING 364-6

This psychic reading given by Edgar Cayce at his office, 105th St. & Ocean, Va. Beach, Va., this 17th day of February, 1932, in accordance with request made by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis and L.B. Cayce.

READING

Time of Reading 4:00 P. M. Eastern Standard Time.

GC: You will have before you the material and information given through this channel on the lost continent of Atlantis, a copy of which I hold in my hand. You will answer the questions which I will ask regarding this:

EC: Yes, we have the information as written here, as given. In following out that as just given, with these changes coming in the experience of Amilius [?] and I [Ai? Ay?], Adam and Eve, the knowledge of their position, or that as is known in the material world today as desires and physical bodily charms, the understanding of sex, sex relationships, came into the experience. With these came the natural fear of that as had been forbidden, that they know themselves to be a part of but not OF that as partook of *earthly*, or the desires in the manner as were *about* them, in that as had been their heritage.

Were this turned to that period when this desire, then, becomes consecrated in that accomplished again in the virgin body of the mother of the *son* of man, we see this is then crystallized into that, that even that of the flesh may be—with the proper concept, proper desire in all its purity—consecrated to the *living* forces as manifest by the ability in that body so brought into being, as to make a way of escape for the *erring* man. Hence we have found throughout the ages, so oft the times when conception of truth became rampant with free-love, with the desecration of those things that brought to these in the beginning that of the *knowledge* of their existence, as to that that may be termed—and betimes became—the *moral*, or morality *of* a people. Yet this same feeling, this same exaltation that comes from association of kindred bodies—that have their lives consecrated in a purposefulness, that makes for the ability of retaining those of the essence of creation in every virile body—can be made to become the fires that light truth, love, hope, patience, peace, harmony; for they are *ever* the key to those influences that fire the imaginations of those that are gifted in *any* form of depicting the high emotions of human experience, whether it be in the one or the other fields, and hence is judged by those that may not be able, or through desire submit themselves—as did Amilius [?] and I [?] to those *elements* through the forces in the life as about them.

Ready for questions.

(Q) *Who was [I]?** [**Ai? Ay?] [GD's note: "I" or "Ai" [or whatever spelling] we understood to be a proper name and not the pronoun I.]*

(A) It's been given!

(Q) *In relation to the history of Atlantis as presented, at what period did the flood as recorded in the Bible in which Noah took part, occur?*

(A) In the second of the eruptions, or—as is seen—two *thousand*—two-two thousand and six [22,006?]*—before the Prince of Peace, as time is counted now, or light years—day and night years. Not light years as the akashic records, or as the esoteric records, or as counted by astrology or astronomy, in the speed or the reflection of a ray of light; for, as records are made, the akashic records are as these:*

Activity of *any* nature, as of the voice, as of a light made, produced in the natural forces those of a motion—which pass on, or are upon, the record of that as time. As may be illustrated in the atomic vibration as set in motion for those in that called the audition, or the radio in its activity. *It* passes even faster than time itself. Hence *light* forces pass much faster, but the records are upon the esoteric, or etheric, or akashic forces, as they go along upon the wheels of time, the wings of time, or in *whatever* dimension we may signify as a matter of its momentum or movement. Hence as the forces that are attuned to those various incidents, periods, times, places, may be accorded to the record, the *contact* as of the needle upon the record, as to how clear a rendition or audition is received, or how clear or how perfect an attunement of the instrument used as the reproducer of same is attuned to those *keepers*—as may be termed—*of* those records. What would be indicated by the keepers? That as just given, that they are the records upon the wings or the wheel of time itself. Time, as that as of space—as inter-between. That inter-between, that which is, that of which, that from one object to another when in matter is of the same nature, or what that is is what the other is, only changed in its vibration to produce that element, or that force, as is termed in man's terminology as *dimensions* of space, or *dimensions* that give it, whatever may be the solid, liquid, gas, or what *its* form or dimension!

(Q) *How large was Atlantis during the time of Amilius?*

(A) Comparison, that of Europe including Asia in Europe—not Asia, but Asia in Europe—see? This composed, as seen, in or after the first of the destructions, that which would be termed now—with the present position—

the southernmost portion of same—islands as created by those of the first (as man would call) volcanic or eruptive forces brought into play in the destruction of same.

(Q) *Was Atlantis one large continent, or a group of large islands?*

(A) Would it not be well to read just that given? Why confuse in the questionings? As has been given, what would be considered one large continent, until the first eruptions brought those changes—from what would now, with the present position of the earth in its rotation, or movements about its sun, through space, about Arcturus, about the Pleiades, that of a whole or one continent. Then with the breaking up, producing more of the nature of large islands, with the intervening canals or ravines, gulfs, bays or streams, as came from the various *elemental* forces that were set in motion by this *charging*—as it were—*of* the forces that were collected as the basis for those elements that would produce destructive forces, as might be placed in various quarters or gathering places of those beasts, or the periods when the larger animals roved the earth—with that period of man's indwelling. Let it be remembered, or not confused, that the *earth* was peopled by *animals* before peopled by man! First that of a mass, which there arose the mist, and then the rising of same with light breaking *over* that as it *settled* itself, as a companion of those in the universe, as it began its *natural* (or now natural) rotations, with the varied effects *upon* the various portions of same, as it slowly—and is slowly—receding or gathering closer to the sun, from which it receives its impetus for the awakening of the elements that give life itself, by radiation of like elements from that which it receives from the sun. Hence that of one type, that has been through the ages, of mind—that gives the *sun* as the father *of* light in the earth. Elements have their attraction and detraction, or those of *animosity* and those of gathering together. This we see throughout all of the kingdoms, as may be termed, whether we speak of the heavenly hosts or of those of the stars, or of the planets, or of the various forces within any or all of same, they have their attraction or detraction. The attraction increases that as gives an impulse, that that becomes the aid, the stimuli, or an impulse to create. Hence, as may be seen—or may be brought to man's own—that of attraction one for another gives that *stimuli*, that *impulse*, to be the criterion of, or the gratification of, those influences in the experience of individuals or entities. To smother same oft becomes deteriorations for each

other, as may come about in any form, way or manner. Accidents happen in creation, as well as in individuals' lives! Peculiar statement here, but—true!

(Q) What were the principal islands called at the time of the final destruction?

(A) Poseidia and Aryan [?], and Og [?].

(Q) Describe one of the ships of the air that was used during the highest period of mechanical development in Atlantis.

(A) Much of the nature, in the *earlier* portion, as would be were the hide of *many* of the pachyderm, or elephants, many into the *containers* for the gases that were used as both lifting and for the impelling of the crafts about the various portions of the continent, and even abroad. These, as may be seen, took on those abilities not only to pass through that called air, or that heavier, but through that of water—when they received the impetus from the *necessities* of the peoples in that particular period, for the safety of self. The shape and form, then, in the earlier portion, depended upon which or what skins were used for the containers. The metals that were used as the braces, these were the *combinations* then of what is *now* a lost art—the *tempered* brass, the temperament of that as becomes between aluminum (as now called) and that of uranium, with those of the fluxes that are from those of the *combined* elements of the iron, that is carbonized with those of other fluxes—see? These made for lightness of structure, non-conductor *or* conductors of the electrical forces—that were used for the *impelling* of same, rather than the gases—which were used as the lifting. See? For that as in the *nature's* forces may be turned into even the forces *of* that that makes life, as given, from the sun rays to those elements that make for, or find *corresponding* reaction in their *application* of same, or reflection of same, *to* the rays itself—or a different or changed form of storage of *force*, as called electrical in the present.

We are through for the present.

TEXT OF READING 364-7

This psychic reading given by Edgar Cayce at his office in Pinewood on Lake Drive, Virginia Beach, Va., this 5th day of April, 1932, in accordance with request made by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, H.L. and L.B. Cayce, and Gray Salter.

READING

Time of Reading Unknown.

GC: You will have before you the material, or information, given thru this channel on the Lost Continent of Atlantis, a copy of which I hold in my hand. You will answer the questions which I will ask regarding this:

EC: Yes, we have the information as has been transcribed here. Ready for questions.

(Q) How is the legend of Lilith connected with the period of Amilius?

(A) In the beginning, as was outlined, there was presented that that became as the Sons of God, in that male and female were as one, with those abilities for those changes as were able or capable of being brought about. In the changes that came from those *things*, as were of the projections of the abilities of those entities to project, this as a being came as the companion; and when there was that turning to the within, through the sources of creation, as to make for the helpmeet of that as created by the first cause, or of the Creative Forces that brought into being that as was made, *then*—from out of self—was brought that as was to be the helpmeet, *not* just companion of the body. Hence the legend of the associations of the body during that period before there was brought into being the last of the creations, which was not of that that was *not* made, but the first of that that *was* made, and a helpmeet to the body, that there might be no change in the relationship of the *sons* of God *with* those relationships of the sons and daughters of men.

In this then, also comes that as is held by many who have reached especially to that understanding of how *necessary* then, becomes the *proper mating* of those souls that may be the *answers* one to another of that that may bring, through that association, that companionship, into being that that may be the more helpful, more sustaining, more the well-rounded life or experience of those that are a *portion* one of another. Do not misinterpret, but knowing that all are *of* one—yet there are those divisions that make for a *closer* union, when there are the proper relationships brought about. As an illustration, in this:

In the material world we find there is in the mineral kingdom those elements that are of the nature as to form a closer union one with another, and make as for compounds as make for elements that act more in unison with, or against, other forms of activity in the experience in the earth's environ, or the earth's force, as makes for those active forces in the *elements* that are *about* the earth. Such as we may find in those that make for the active forces in that of uranium, and that of ultramarine, and these make then for an element that becomes the more active force as with the abilities for the rates of emanation as may be thrown off from same. So, as illustrated in the union, then, of—in the *physical* compounds—that as may vibrate, or make for emanations in the activities of their mental and spiritual, and material, or physical forces, as may make for a *greater* activity in this earth environ. Then, there may be seen that as is in an elemental, or compound, that makes for that as is seen in the material experience as to become an antipathy for other elements that are as equally necessary in the experience of man's environ as in the combination of gases as may produce whenever combined that called water, and its antipathy for the elements in combustion is easily seen or known in man's experience.

So in those unions of that in the elemental forces of creative energies that take on the form of man, either in that of man or woman, with its *natural* or *elemental*, see? *Elemental* forces of its vibration, with the union of two that vibrate or respond to those vibrations in self, create for that ideal that becomes as that, in that created, in the form—as is known as radium, with its fast emittal vibrations, that brings for active forces, principles, that makes for such atomic forces within the active principles of all nature in its active force as to be one of the elemental bases from which life in its essence, as an active principle in a material world, has its sources, give off that which is *ever* good—unless abused, see? So in that may there be basis for *those* forces, as *has* been, as *is* sought, thought, or *attained by* those who have, through the abilities of the vibrations, to make for a continued force in self as to meet, know, see, feel, understand, those sources from which such begets that of its kind, or as those that become as an antipathy for another, or as makes for those that makes for the variations in the tempering of the various elements, compounds, or the like; so, as is seen, *these*—then—the *basis* for those things as has been given here, there, in their various ways and manners, as to the companion of, and *companions* of, that that first able—through its projection of itself and its abilities in the creation—to bring

about that that was either of its *own* making, or creation, or that given in the beginning to *be* the force *through* which there might *be* that that would bring ever blessings, good, right, and love, in even the physical or material world. See?

(Q) *How long did it take for the division into male and female?*

(A) That depends upon which, or what branch or *line* is considered. When there was brought into being that as of the projection of that created *by* that created, this took a period of evolutionary—or, as would be in the present year, fourscore and six year. That as brought into being as was of the creating *of* that that became a portion of, *of* that that was already created by the *Creator*, that brought into being as *were* those of the forces of nature itself. God said, “Let there be light” and there *was* light! God said, “Let there be life” and there *was* life!

(Q) *Were the thought forms that were able to push themselves out of themselves inhabited by souls, or were they of the animal kingdom?*

(A) That as created by that *created*, of the animal kingdom. That created as by the Creator, with the soul.

(Q) *What was meant by the Sons of the Highest in Atlantis and the second coming of souls to the earth, as mentioned in a life reading given thru this channel? [See 2802-1 on 5/18/25.]*

(A) In this period or age, as was seen—There is fault of words here to *project* that as actually *occurs* in the *formations* of that as comes about! There was, with the *will* of that as came into being through the correct channels, of that as created by the Creator, that of the *continuing* of the souls in its projection and projection—see? while in that as was *of* the offspring, of that as pushed itself *into* form to *satisfy*, *gratify*, that of the desire of that known as carnal forces of the *senses*, of those created, there continued to be the war one with another, and there were then—from the other *sources* (worlds) the continuing entering of those that *would* make for the keeping of the balance, as of the first purpose of the Creative Forces, as it magnifies itself in that given sphere of activity, of that that had been *given* the *ability* to *create* with its *own* activity—see? and hence the second, or the *continued* entering of souls into that known as the earth’s plane during this period, for that activity as was brought about. Let’s *remember* that as was given, in the second, third from Adam, or fourth, or from Amilius, there was “In that day did they *call upon* the *name* of the Lord”—is right! and

ever, when the elements that make for littleness, uncleanness, are crucified in the body, the *spirit* of the Lord, of God, is present! When these are overbalanced, so that the body (physical), the mental man, the imagination of its heart, is evil, or his purpose is evil, then is that war continuing—as from the beginning. Just the continued warring of those things within self as from the beginning; for with these changes as brought *sin* into the world, with same came the *fruits* of same, or the seed as of sin, which we see in the material world as those things that corrupt good ground, those that corrupt the elements that are of the compounds of those of the first causes, or elementals, and pests are seen—and the like, see? So does it follow throughout all creative forces, that the fruits of that as is active brings that seed that makes for the corrupting of, or the clearing of, in the activative forces of, that *being* acted upon.

(Q) *What was meant by “As in the first Adam sin entered, so in the last Adam all shall be made alive?”*

(A) Adam’s entry into the world in the beginning, then, must become the savior of the world, as it was committed to his care, “be thou fruitful, multiply, and *subdue* the earth!” Hence Amilius, Adam, the first Adam, the last Adam, becomes—then—that that is *given* the *power over* the earth, and—as in each soul the first to be conquered is self—then *all things*, conditions and elements, are subject unto that self! That a universal law, as may be seen in that as may be demonstrated either in gases that destroy one another by becoming elements of the same, or that in the mineral or the animal kingdom as may be found that destroy, or *become one with* the other. Hence, as Adam given—the *Son* of God—so he *must* become that that would be able to take the world, the earth, back to that source from which it came, and *all power* is given in his keeping in the earth, that he has overcome; self, death, hell and the grave even, become subservient unto him *through* the conquering of self in that made flesh; for, as in the beginning was the word, the Word *was* with God, the Word *was* God, the same was *in* the beginning. The Word came and dwelt among men, the offspring of self in a material world, and the Word *overcame* the world—and hence the world *becomes*, then, as the servant of that that overcame the world!

(Q) *Please give the important re-incarnations of Adam in the world’s history.*

(A) In the beginning as Amilius, as Adam, as Melchizedek, as Zend [?], as Ur [?] [Enoch? GD's note: Perhaps Ur was prehistory person [364-9, Par. 3-A] who established Ur of the Chaldees? I don't think he was mentioned anywhere else in the readings as an incarnation of Jesus.], as Asaph [?] [Songs of Asaph? See Ps. 81:5 indicating that Joseph and Asaph were one and the same?], as Jesus [Jeshua]—Joseph—Jesus. [See 364-9, Par. 3-A.]

Then, as that coming into the world in the second coming—for He will come again and receive His own, who have prepared themselves through that belief in Him and acting in that manner; for the *spirit* is abroad, and the time draws near, and there will be the reckoning of those even as in the first so in the last, and the last shall be first; for there is that Spirit abroad—He standeth near. He that hath eyes to see, let him see. He that hath ears to hear, let him hear that music of the coming of the Lord of this vineyard, and art *thou* ready to give account of that *thou* hast done with thine opportunity in the earth as the Sons of God, as the heirs and joint heirs of glory *with* the Son? Then make thine paths straight, for there must come an answering for that *thou* hast done with thine Lord! He will not tarry, for having overcome He shall appear even *as* the Lord *and* Master. Not as one born, but as one that returneth to His own, for He will walk and talk with men of every clime, and those that are faithful and just in their reckoning shall be caught up with Him to rule and to do *judgement* for a thousand years!

(Q) Describe some of the mental abilities that were developed by the Atlanteans at the time of their greatest spiritual development.

(A) Impossible to describe achievements physical in their spiritual development. The use of material conditions and spiritual attributes in a material world would, and do, become that as are the miracles of the Son in the material world; for even as with Him in—and as He walked, whether in Galilee, in Egypt, in India, in France, in England, or America—there *were* those periods when the activities of the physical were as was what would be termed the everyday life of the *sons* of God in the Atlantean or Eden experience; for as those brought the various changes from the highest of the *spiritual* development to the highest of the mental, then of the *material* or physical developments, then the fall—see?

We are through for the present.

TEXT OF READING 364-8

This psychic reading given by Edgar Cayce at his home in Pinewood on Lake Drive, Va. Beach, Va., this 15th day of April, 1932, in accordance with request made by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno Mildred Davis, H.L. and L.B. Cayce.

READING

Time of Reading 4:00 P. M. Eastern Standard Time.

GC: You will have before you the information given thru this channel on The Lost Continent of Atlantis, a copy of which I hold in my hand. You will please answer the questions which I will ask regarding this.

EC: We have the information as given here, The Lost Continent of Atlantis, Poseida, Og, Odynelius [?]. Yes. Ready for questions.

(Q) Please explain what is meant by "He will walk and talk with men of every clime". Does this mean he will appear to many at once or appear to various peoples during a long period?

(A) As given, for a thousand years He will walk and talk with men of every clime. Then in groups, in masses, and then they shall reign of the first resurrection for a thousand years; for this will be when the changes materially come.

In the manner as He sat at the peace conference in Geneva, in the heart and soul of a man not reckoned by many as an even unusually Godly man; yet raised for a purpose, and he chose rather to be a channel of His thought for the world. So, as there has been, so will it be until the time as set. As was given of Him, not given to man to know the time or the period of the end, nor to man—save by their constituting themselves a channel through which He may speak. To be sure, man and woman alike; for, as given from the beginning, they are one. Not as man counts oneness from the material viewpoint. Rather from that as He gave, "Where are those thy persecutors?" "No man, Lord." "Neither do I condemn thee. Sin no more." In the searching out of those who, where and when He speaks, or has spoken among or with, or through men, "By their fruits ye shall know them." They that bring more righteousness are the children of faith, hope, charity. These

three; and they do so in *material* world, the Father, the Son, the Holy Spirit. Be thou, then, a channel that may oft walk with Him that gave not of else than, “Let not your hearts be troubled; neither let it be afraid. Let not thine right hand know what thy left hand doeth.” Rather giving self to seeking, day by day, to *know* the will of the Father as was manifest in Him, and may be manifest in Thee, for He will not leave thee desolate, but will come to thee—but not unless invited; for, as in the periods, as we find, when He walked with men as the Master among men, or when as Joseph in the kingdoms that were raised as the saving of his peoples that *sold* him into bondage, or as the priest of Salem in the days when the call came that a peculiar peoples would proclaim his name, He has walked and talked with men. Or, as in those days as Asapha [?] [Sons of Asaph? See Ps. 81:5 indicating that Joseph and Asaph were one and the same?], or Affa [?] in those periods when those of that same Egyptian land were giving those counsels to the many nations, when there would be those saving of the physical from that of their own making in the physical; or in the garden when those temptations came, or as the first begotten of the Father that came as Amilius in the Atlantean land and allowed himself to be led in ways of selfishness. Hence, as we see, all the various stages of developments that have come to man through the ages have been those periods when He walked and talked with man.

In this, then, when—as we find—that those periods began in a like period from that of Joseph to Joseph, or Jesus, then again we see the cycle when perfected in body, overcoming the world in the body of man, will He appear in those *varied* experiences; for He tarries not, and the time draws near.

(Q) In the Persian experience as San (or Zend) did Jesus give the basic teachings of what became Zoroastrianism?

(A) In all those periods that the basic principle was the Oneness of the Father, He has walked with men.

We are through.

TEXT OF READING 364-9

This psychic reading given by Edgar Cayce at his home in Pinewood on Lake Drive, Va. Beach, Va., this 28th day of

April, 1932, in accordance with request made by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, H.L. and L.B. Cayce.

READING

Time of Reading 10:45 A. M. Eastern Standard Time.

GC: You will have before you the information given through this channel on the Lost Continent of Atlantis. You will please answer the questions which I will ask regarding this:

EC: Yes, we have the information that has been given as respecting the continent Atlantis; also the information that has been given through these channels as respecting same. Ready for questions.

(Q) In what country, and in connection with what religion or philosophy, did Jesus live as Ur? [As indicated in 364-7, Par. 8-A.]

(A) Ur was rather a land, a place, a city—and the thought, or intent, or the call was from Ur. Ur, then, as presented or represented in the experience of Jesus, as one that impelled or guided those thoughts in that period, or experience.

(Q) What part did Jesus play in any of His reincarnations in the development of the basic teachings of the following religions and philosophies? First, Buddhism:

(A) This is just one.

(Q) Mohammedanism, Confucianism, Shintoism, Brahmanism, Platoism, Judaism.

(A) As has been indicated, the entity—as an entity—influenced either directly or indirectly all those forms of philosophy or religious thought that taught God was One.

In the first, as one that associated with—in the meditation or spirit of—that one guiding same, and those things that have been added to are much in the same manner that was added to in Judaism. Whether in Buddhism, Mohammedanism, Confucianism, Platoism, or what—these have been added to much from that as was given by Jesus in His walk in Galilee and

Judea. In all of these, then, there is that same impelling spirit. What individuals have done, do do, *to* the principles or the spirit of same—in turning this aside to meet their *own* immediate needs in material planes, or places has made for that as becomes an outstanding thing, as a moralist or the head of any independent religious force or power; for, as has been given, “Know, O Israel, the Lord thy God is *One!*” whether this is directing one of the Confucius’ thought, Brahman thought, Buddha thought, Mohammedan thought; these are as teachers or representatives, or to make more of the distinct change—as was in that as given by the apostle to the gentiles: “I hear there are divisions among you. Some say I am Paul, another I am Apollos, another I am of Caiaphas. Paul may minister, Apollos may have watered, but it’s *God* that gives the increase!” The Spirit of the Creative Force, and as such the Son represented in the spirit in that as was made manifest in the earth. Not as *only* one, but *the* only one; for, as He gave, “He that climbs up any other way is a thief and a robber.” As the Spirit of the Master, the Spirit of the Son, was manifest—as was given—to each in their respective sphere. As it is today. As it was of yore. God calls on man everywhere to seek His face, through that channel that may be blessed by the Spirit of the Son—in whatever sphere this may take its form. Because there are contentions, because there is the lack of the giving and taking as to others’ thought, does not change God’s attitude one whit; neither does it make one above another; for, as has been given, there *is only* one—the others are as those acting in the capacity of the thought that was given to them through that same power, that “In the last days has He spoken unto us through the Son, as one born out of due season.” We find the same contentions arising in that called in the present denominationalism, and each one crying, “Lo, here is Christ—Lo, this is the manner of approach—Lo, unless ye do this or that ye have no part in Him.” “He that loves me will keep my commandments.” What are the commandments? “Thou shalt have no other *God* before me”, and “Love thy neighbor as thyself.” In this is builded the whole *law* and gospel of every age that has said, “There is *one* God!”

(Q) *What name was borne by Jesus in His reincarnations in France, England, America?*

(A) Rather these have been as the Spirit of the Christ, or the Master walked among men, than incarnated in these different countries; for whether among the priest, as it were, in France—or among the lowly monk

in England, or the warrior bold in America, the *spirit* that “God is *one*! Prefer thy neighbor, thy brother, before thyself!” These, as we find, took possession of—or rather labored with, until their own *personalities* were laid aside in individuals. Do thou likewise, would thou have Him walk with thee. “Not my will, O Lord, but thine, be done in me—this day, now!”

(Q) Was Atlantis one of the five points at which man appeared in the beginning, being the home of the red race?

(A) One of the five points. As has been given, in what is known as Gobi, India, in Carpathia [?], or in that known as the Andes, and that known as in the western plain of what is now called America—the five places. In their presentation, as we find, these—in the five places, as *man* (Let’s get the difference in that as first appeared in what is known as Atlantis, and that as *man* appearing from those projections in the five places—and, as has been given, from their environ took on that as became necessary for the meeting of those varying conditions under which their individualities and personalities began to put on form)—one in the white, another in the brown, another in the black, another in the red. These, as we find, taking that form—Would snow be the place for the black? or the sun the place for the white? or the desert and the hills for either the white or black? as were partakers of those things that brought about those variations in that which enters, or becomes as the outer presentation, or the skin, or the pigment that is presented in same. [See 5/2/63 in 364-9, Par. R1.]

(Q) The center or beginning of these projections was in Atlantis?

(A) Was in Atlantis. Hence we have, as from the second incarnation there—or the story as is given in Judaism doesn’t vary a great deal from that of the Chaldean; neither does it vary at all from that that *will* be discovered in Yucatan; nor does it vary a great deal from that as from the *older* ones of the Indian (East Indian, of course—as it is from the present).

(Q) What was the greatest period of the development of the occult sciences in Atlantis and how did the people use them?

(A) This, as we will find, will require a great deal of an explanation even to bring to the consciousness of an individual, in the present day way of thinking, as to what is meant by occult or mystic science; for the *natural* trend—or the *natural* condition of individuals, or entities—was the *use* of these; as it is natural to eat!

We are through for the present.

TEXT OF READING 364-10

This psychic reading given by Edgar Cayce at his home in Pinewood on Lake Drive, Virginia Beach, Va., this 28th day of April, 1932, in accordance with request made by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, H.L. and L.B. Cayce.

READING

Time of Reading 3:00 P. M.

GC: You will have before you the information given through this channel on the lost continent of Atlantis. You will please continue with this information, and answer the questions which I will ask regarding same.

EC: Yes. In understanding, then, in the present terminology, occult science, or psychic science—as seen, this was the natural or nature's activity in that experience, and not termed a science—any more than would be the desire for food by a new born babe. Rather the natural consequence. This explanation may of necessity take on some forms that may possibly be confusing at times, but illustrations may be made through the various types of occult science, or psychic manifestations, that may clarify for the student something of the various types of psychic manifestations in the present, as well as that that was natural in this period.

There is, as has been oft given, quite a difference—and much differentiation should be made—in mysticism and psychic, or occult science as termed today.

From that which has been given, it is seen that individuals in the beginning were more of thought forms than individual entities with personalities as seen in the present, and their projections into the realms of fields of thought that pertain to a developing or evolving world of matter, with the varied presentations about same, of the expressions or attributes in the various things about the entity or individual, or body, through which such science—as termed now, or such phenomena as would be termed—became manifest. Hence we find occult or psychic science, as would be

called at the present, was rather the natural state of man in the beginning. Very much as (in illustration) when a baby, or babe, is born into the world and its appetite is first satisfied, and it lies sleeping. Of what is its dreams? That it expects to be, or that it has been? Of what are thoughts? That which is to be, or that which has been, or that which is? Now remember we are speaking—these were thought forms, and we are finding again the illustrations of same!

When the mental body (Now revert back to what you are calling science)—when the mental body, or mind, has had training, or has gone through a course of operations in certain directions, such individuals are called so-and-so minded; as one of an inventive turn, and trained; one of a statistician turn, and trained; one of a theologian turn, and trained; one of philosophical turn, and trained. Of what does the mind build? We have turned, then, to that that has become very material, for the mind constantly trained makes for itself *mental* pictures, or makes for that as is reasoned with from its own present dimensional viewpoints—but the babe, from whence its reasoning? from whence its dream? From that that has been taken in, or that that has been its experience from whence it came? Oft has it been said, and rightly, with a babe's smile 'Dreaming of angels', and close in touch with them—but what has *produced* that dream? The contact with that upon which *it* has fed! Don't forget our premise now from which we are reasoning! and we will find that we will have the premise from which those individuals, or the entities, reasoned within the beginning in this land. (We are speaking of Atlanteans, when they became as thought forces.) From whence did *they* reason? From the Creative Forces from which they had received their impetus, but acted upon by the thought *forms* as were in *material* forms about them, and given that power (will) to be one *with* that from what it sprang or was given its impetus, or force, yet with the ability to *use* that in the way that seemed, or seemeth, good or well, or pleasing, unto itself. Hence we find in this particular moulding or mouldive stage, that in which there was the greater development of, and use of, that as is termed or called psychic and occult forces, or science—in the present terminology, or age.

Illustrating, then, that as to how this was used by those entities, those beings, in the formative stage of their experience or sojourn among that as had been created in all of its splendor to supply every want or desire that might be called forth by that being, with all of its attributes physical, mental and *spiritual* at hand; for, as has been given, even unto the four hundred

thousandth generation from the first creation was it prepared for man's indwelling. As we today (turn to today), we find there the developments of those resources. How long have they remained? Since the beginning! How long has man been able to use them for his undoing, or his pleasure, or for his regeneration? Since the knowledge of some source has awakened within its psychic force, or source, of the apparatus, or the form that it takes, either in a physical or mental (for remember, Mind is the Builder—and it moves along those channels through which, and by which, it may bring into existence in whatever dimension or sphere from which it is reasoning, or reasoning toward—see)—and as these may be illustrated in the present:

When there is a manifestation of a psychic force, or an occult action, or phenomena, or activity in, upon, of or for, an individual, there is then the rolling back, as it were, or a portion of the physical consciousness—or that mental trained individual consciousness—has been rolled aside, or rolled back, and there is then a visioning—To what? That as from the beginning, a projection *of* that form that assumed its position or condition in the earth as from the beginning, and with those so endowed with that as may be called an insight into psychic sources there may be visioned about a body its astral (if chosen to be termed), rather its *thought* body, as is projected *from* same in such a state; especially so when there is the induction, or the inducing of, an unconsciousness of the normal brain, or normal mental body. Submerged—into what? Into the unconscious, or subconscious. Sub, in *this* instance, meaning *below*—not above normal; below—*subjected* to the higher consciousness, or to the higher thought, that has been builded—just as sure as has a physical body been builded, from what? That as has been given from its first nucleus as passed through in its experience. Then there may be visioned by such a body, as may be called with the second sight, or with a vision, that accompanying thought body of such an one, manifesting in much the way and manner as individuals in the Atlantean period of psychic and occult development brought about in their experience. Through such projections there came about that first necessity of the division of the body, to conform to those necessities of that as seen in its own mental vision as builded (*mental* now—Don't confuse these terms, or else you will become *very* confused in what is being given!).

The mental vision by its action upon what body is being builded? On the mental body of the individual in a material world, out of Spirit, out of the ability to have all the attributes of the spiritual or unseen forces—but

materialized forces, as is necessary from the mental body in a material world *mentally* trained to, or in, certain directions, or given directions, or following the natural bent of its threefold or threeply body, as is seen in every individual or every entity. As these projected themselves, then we find these *developments* were in this portion of the development in the Atlantean period. How were these used? In much as were from the beginning. Remember there was ever the instruction to those peoples that were to hold to that that would bring for the spiritual forces, rather than the abuses of the abilities—as those with familiar spirits, as those that spoke to or partook of the divinations of those that had passed from the earth's plane, or those that partook of the animal magnetism—that came from the universal consciousness of animal matter as passed into its experience, in its interchange through those periods of integration and disintegration—and the spirit forces possessing those that would lay themselves open to such conditions, for these are as real as physical bodies if the attunements of the entity are such that it may vision them! and they are about you always, sure! These, then, are entities—sure; whether animal or those endowed with the soul—until they pass through those changes—as there ever has been, see? Also there are those that ever make for those channels in the psychic and occult (we are speaking of, through which man—as it reached that stage, or that position that it became farther and farther from its natural sources, through the same *character* of channel may it communicate with that from which it is a portion of, or the Creative Forces), and hence the terminology arose as 'Good Spirits' and 'Bad Spirits'; for there are those that partake of the earth, or of the carnal forces, rather than of those forces that are of the spiritual or *creative*. Those that are destruction are of the Earth. Those that are constructive, then, are the good—or the divine and the devilish, bringing for those developments in their various phases. Hence the greater development of that called occult, or psychic forces, during the Atlantean period—and the use of same, and the abuse of same—was during its first thousand years, as we would call light years; not the light of the star, but the sun goes down and the sun goes down—years. That brought about those cycles, or those changes. Hence we have that which has been given through many of the sources of information, or the channels for individuals—and in those, these, the entity—as a voice upon waters, or as the wind that moved among the reeds and harkened, or again as when the morning stars sang together and the sons of God beheld the coming of man into his own,

through the various realms as were brought by the magnifying of, or the deteriorating of, the use of those forces and powers as manifested themselves in a *material* area, or those that partook of carnal to the gratification of that that brought about its continual *hardening* and less ability to harken back through that from *which* it came, and partaking more and more *of* that upon which it became an eater of; or, as is seen even in the material forces in the present: We find those that partake of certain elements, unless these become very well balanced *with* all *sources*—Of what? That of which there were the first causes, or nature, or natural, or God's sources or forces are. Hence *elements*—not rudiments; elements—as are termed in the terminology of the student of the anatomical, physiological, psychological forces within a body—*germs*! Sure they are germs! for each are as atoms of power—From what? That source from which it has drawn its essence upon what it feeds. Is one feeding, then, its soul? or is one feeding its body? or is one feeding that interbetween (its mental body) to its own undoing, or to those foolishnesses of the simple things of life? Being able, then, to partake *of* the physical but not a part of same—but more and more feeding upon those sources from which it emanates itself, or of the *spiritual* life, so that the physical body, the mental body, are attuned *to* its soul forces, or its soul source, its Creator, its Maker, in such a way and manner, as it develops.

What, then, *is* psychic force? What *is* occult science? A developing of the abilities within each individual that has not lost its sonship, or its relation to its Creator, to live upon—or demonstrate more and more through phenomena of whatever nature from which it takes its source, for that individual activity of that entity itself through the stages of development through which it has passed, and giving of its life source that there may be brought *into* being that which gives more knowledge of the source *from* which the entity *essence* (Isn't a good word, but signifies that intended to be expressed; not elements, not rudiments, but *essence* of the entity itself, *its* spirit and soul—its spirit being its portion of the Creator, its soul that of its entity itself, making itself individual, separate entity, that may be one *with* the Creative Force from which it comes—or which it is! of which it is made up, in its atomic forces, or in its very essence itself!) emanates; and the more this may be manifest, the greater becomes the occult force.

To what uses, then, did these people in this particular period give their efforts, and in what directions were they active? As many almost as there

were individuals! for, as we find from the records as are made, to some there was given the power to become the sons of God; others were workers in brass, in iron, in silver, in gold; others were made in music, and the instruments of music. These, then, we find in the world today (Today, now—we are reasoning from today). Those that are especially gifted in art—in its various forms; and a real artist (as the world looks at it) isn't very much fit for anything else! yet it is—What? An expression of its concept *of* that from *which* it, that entity, sprang—through the various stages of its evolution (if you choose to call it such) in a material world, or that which it fed its soul or its mental being for its development through its varied experiences *in* a material world. These, then, are but manifestations (occult forces) in individuals who are called geniuses, or gifted in certain directions.

These, then, are the manners in which the *entities*, those *beings*, those *souls*, in the beginning partook of, or developed. Some brought about monstrosities, as those of its (that entity's) association by its projection with its association with beasts of various characters. Hence those of the Styx, satyr, and the like; those of the sea, or mermaid; those of the unicorn, and those of the various forms—these projections of what? The abilities in the *psychic* forces (psychic meaning, then, of the mental *and* the soul—doesn't necessarily mean the body, until it's enabled to be brought *into* being in whatever form it may make its manifestation—which may never be in a material world, or take form in a three-dimensional plane as the earth is; it may remain in a fourth-dimensional—which is an idea! Best definition that ever may be given of fourth-dimension is an idea! Where will it project? Anywhere! Where does it arise from? Who knows! Where will it end? Who can tell! It is all inclusive! It has both length, breadth, height and depth—is without beginning and is without ending! Dependent upon that which it may feed for its sustenance, or it may pass into that much as a thought or an idea. Now this isn't ideal that's said! It's idea! see?)

In the use of these, then, in this material plane—of these forces—brought about those that made for all *manners* of the various forms that are used in the material world today. *Many* of them to a much higher development. As those that sought forms of minerals—and being able to be that the mineral was, hence much more capable—in the psychic or occult force, or power—to classify, or make same in its own classifications. Who classified them? They were from the beginning! They are themselves! They

were those necessities as were *in* the beginning from an *all wise* Creator! for remember these came, as did that as was to be the keeper of same! The husbandman of the vineyard! Each entity, each individual—today, has its own vineyard to keep, to dress—For who? Its Maker, from whence it came! What is to be the report in thine own life with those abilities, those forces, as may be manifest in self—through its calling upon, through what? How does prayer reach the throne of mercy or grace, or that from which it emanates? From itself! Through that of *crucifying, nullifying*, the carnal mind and opening the mental in such a manner that the Spirit of truth may flow in its psychic sense, or occult force, into the very being, that you may be one with that from which you came! Be thou faithful unto that committed into thy keeping! Life *itself* is precious! For why? It is of the Maker itself! That *is* the beginning! The psychic forces, the attunements, the developments, going *to* that! As did many in that experience. And Enoch walked with God, and he was not for God took him. As was many of those in those first years, in this land, this experience.

These in the present, then, do not justly call it science; rather being close to nature. Listen at the birds. Watch the blush of the rose. Listen at the life rising in the tree. These serve their Maker—Through what? That psychic force, that *is* Life itself, in their respective sphere—that were put for the service of man. Learn thine lesson, O Man, from that about thee!

We are through for the present.

TEXT OF READING 364-11

This psychic reading given by Edgar Cayce at his home in Pinewood on Lake Drive, Virginia Beach, Va., this 29th day of April, 1932, in accordance with request made by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, Gray Salter, H.L. and L.B. Cayce.

READING

Time of Reading 10:40 A. M.

GC: You will have before you the information given through this channel on the lost continent of Atlantis. You will continue with this information, and will answer the questions which I will ask regarding this:

EC: Yes. As to why, then, each individual must be, and is, the keeper of his own vineyard? For there is, as from the beginning, in each entity that—of the Father, or the First Cause—that enables one to make manifest even in the material world through the attributes *of* the First Cause, that makes for the manifestation *of* that power, or force, in a material world. As to what one does *with* same is an action of the will that entity himself, or herself.

As to occult or psychic science, as called, then—it is, as we have found through some manifestations, that these forces are first recognized in or by the individual. Hence, as has been seen, in the beginning these were the natural expressions of an entity. As there developed more of the individual association with material conditions, and they partook of same in such a manner as to become wholly or in part a portion *OF* same, farther—or more hidden, more unseen—has become occult or psychic manifestations. First there were the occasional harking back. Later by dream. Again we find individuals raised in certain sections for specific purposes. As the cycle has gone about, time and again has there arisen in the earth those that *manifested* these forces in a more magnificent, more beneficent, way and manner. And, as has been given, again the time draws near when there shall be seen and known among men, in many places, the manifestations of such forces in the material world; for “As ye have seen him go, so will He return again.” Be thou faithful unto those words He has given while yet with you. Hence it behooves every individual to take cognizance of that force that may manifest in their material lives, even in this material age; for those that become ashamed for His sake—for *that* sake—of that that may manifest (which is as the Spirit’s manner of activity) through those many channels that are open to those who will look up, lift up—and these, we find, are often in the lowliest of places and circumstances. Why? Since these are forces of the Most High, since these supplied—as of old—those secular things in abundance, and were supplied the needs not only of the physical being but of the mental and spiritual also, contributing to those forces as made for the gratification also of that builded in a material world, does it become any wonder that he that shall be abased and remains true shall wear the Crown of Life? Does it become unreasonable, then, that ye are being chastised for that which has been builded within the material forces of the

body itself, that must be tried so as by fire? for the chaff must be burned out! Even as with the use of those sources of information, the abilities to become a portion of those elements that were the creative forces *of* the compounds or elements within the universal forces, at that period brought about those forces that made for destruction of the land itself, in the attempt to draw that as was in man then back *to* the knowledge; and these brought about those destructive forces (that are known today) in gases, with that called the death ray [See 364-11, Par. R2], that brought from the bowels of the earth itself—when turned into the sources of supply—those destructions to portions of the land. Man has ever (even as then) when in distress, either mental, spiritual *or* physical, sought to know his association, his connection, with the divine forces that brought the worlds into being. As these are sought, so does the promise hold true—or that given man from the beginning, “Will ye be my children, I will be thy God!” “Ye turn your face from me, my face is turned from thee”, and those things ye have builded in thine own endeavor to make manifest thine own powers bring those certain destructions in the lives of individuals in the present, even as in those first experiences with the use of those powers that are so tabu by the worldly-wise, that are looked upon as old men’s tales and women’s fables; yet in the strength of such forces do *worlds* come into being!

This is what psychic force, and so called occult science, *did* mean, *has* meant, *does* mean in the world today.

Ready for questions.

(Q) Describe in more detail the causes and effects of the destruction of the part of Atlantis now the Sargasso sea.

(A) As there were those individuals that attempted to bring again to the mind of man more of those forces that are manifest by the closer association of the mental and spiritual, or the soul forces that were more and more as individual and personal forms in the world, the use of the these elements—as for the building up, or the passage of individuals through space—brought the uses of the gases then (in the existent forces), and the individuals being able to become the elements, and elementals themselves, added to that used in the form of what is at present known as the raising of the powers from the sun itself, to the ray that makes for disintegration of the atom, in the gaseous forces formed, and brought about the destruction in that portion of the land now presented, or represented, or called, Sargasso sea.

(Q) What was the date of the first destruction, estimating in our present day system of counting time in years B.C.?

(A) Seven thousand five hundred (7,500) years before the final destruction, which came as has been given.

(Q) Please give a few details regarding the physiognomy, habits, customs and costumes of the people of Atlantis during the period just before this first destruction.

(A) These, as we find, will require their being separated in the gradual development of the body and its physiognomy as it came into being in the various portions of that land, as well as to those that would separate themselves from those peoples where there were the indwelling of peoples, or man—as man, in the various areas of the land, or what we call world.

In the matter of form, as we find, first there were those as projections from that about the animal kingdom; for the *thought* bodies gradually took form, and the various *combinations* (as may be called) of the various forces that called or classified themselves as gods, or rulers over—whether herds, or fowls, or fishes, etc.—in *part* that kingdom and part of that as gradually evolved into a physiognomy much in the form of the present day may (were one chosen of those that were, or are, the nearest representative of the race of peoples that existed in this first period as the first destructions came about). These took on *many* sizes as to stature, from that as may be called the midget to the giants—for there were giants in the earth in those days, men as tall as (what would be termed today) ten to twelve feet in stature, and in proportion—well proportioned throughout. The ones that became the most *useful* were those as would be classified (or called in the present) as the *ideal* stature, that was of both male and female (as those separations had been begun); and the most ideal (as would be called) was Adam, who was in that period when he (Adam) appeared as five in one—See?

In this the physiognomy was that of a full head, with an extra *eye*—as it were—in those portions that became what is known as the *eye*. In the beginning these appeared in *whatever* portion was desired by the body for its use!

As for the dress, those in the beginning were (and the Lord made for them coats) of the skins of the animals. These covered the parts of their person that had become, then, as those portions of their physiognomy that had brought much of the desires that made for destructive forces in their

own experience; and these then were of those *about* them that were given as meat, or used as same—that partook of the herbs. These were those same herbs that the seed were to have been for food for the man in self, and only those that partook of same may be called even *clean*—in the present day. Those that supply those same materials that are the proper building for the forces within the anatomical forces, or physiological forces, of a developing body; for these carry all the elements in their natural state. Little of minerals should ever be the properties within the system, save as may be taken through the vegetable forces, save where individuals have so laxed themselves as to require or need that which will make for an even balance of same.

We are through for the present.

TEXT OF READING 364-12

This psychic reading given by Edgar Cayce at his home in Pinewood on Lake Drive, Va. Beach, Va., this 6th day of May, 1932, in accordance with request made by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, Hugh Lynn and L.B. Cayce.

READING

Time of Reading 3:30 P. M.

GC: You will have before you the information given through these channels on the lost continent of Atlantis. You will continue with this information and answer the questions regarding same.

EC: Yes, we have the information that has been given through these channels regarding the development of individual lives and their respective personalities, as these in their development got farther and farther away from those impelling forces that made them one in body, mind and spirit, with the universal consciousness.

As these that were projections upon this plane of man's making began to multiply, and to attach themselves to the various activities that made for the

sustaining of those forces that are most predominant in the living creatures (that of self-preservation and propagation), with these developments of self, the ego, the I Am, there began the developments towards that gratifying in material senses those forces manifest in their beings; as those that made for amusement, those that made for the preserving of thoughts in their developing forces as towards material—now, rather than towards its continued associations from that which it received its impulse. The “its”, now, is the man!

In the first, then, we find the necessity of now supplying its own foods, its own protection, its own activities for amusements, for developments, for its associations one with another, and—as given—then selfishness, and the desire to excel, the desire to place self as in control of, in the supervision of, those things or others about same, gradually developed households, groups, clans, masses, then originally—or eventually—in that known as various groups, houses, or nations. With these developments came then the gradual injections of the use of elements from without for protection, as implements with which to protect themselves, which began with the use of *fitting* stone, iron, brass, copper, and those elements known in the present, as instruments of warfare, or of building, or of preservation of the various emoluments of individuals. Hence we had also those for ornamentation of the body, ornamentation of the abode, ornamentation of the various surroundings that had to do with the individuals in their various sets, classes, or groups. These made for such as dwelt in groups in homes or cities, while others made for those as of following the field, or those as of the hunters, or those as of the agriculturists, or those that had herds, and their various necessities that followed with these.

In their various developments, we find in various periods of the beginning, some were given to the one and some given to the other. These as the necessity and the surroundings demanded that those bring in the experience of the entities that it brought to pass; for was it still not those that were of creation in itself? and it followed in the examples, then, of that about it—called nature—that built according to its instinctive forces. Hence the first became dwellers in the rocks, in the caves, and those also that made their homes or nests, as it were, in the trees and in the various things that surrounded their environs. Then began the correlation, or the coordinating of combined forces of a household, which made for the building up of that as became the clans in their varied activities, those of a nature builded

together as for that in which those groups or those clans followed in their line, these keeping in touch with those various others according to their necessities of dispensing or disposing of, or to meet with the needs for the various individual groups.

Ready for questions.

(Q) Describe briefly one of the large cities of Atlantis at the height of its commercial and material prosperity, giving name and location.

(A) This we find in that as called Poseida, or the city that was built upon the hill that overlooked the waters of Parfa (?), and in the vicinity also the egress and entrance to the waters from which, through which, many of the people passed in their association with, or connection with, those of the outside walls or countries. This we find not an altogether walled city, but a portion of same built so that the waters of these rivers became as the pools about which both sacrifice and sport, and those necessities for the cleansing of body, home and all, were obtained, and these—as we find—were brought by large ducts or canals into these portions for the preservation, and yet kept constantly in motion so that it purified itself in its course; for, as we find, as is seen, water in motion over stone or those various forces in the natural forces purifies itself in twenty feet of space.

In the type of the buildings, these were much in that of tiers—one upon the another, save principally in the temples—that were about the sacred fires where these were offered, the sacrifices that were gradually builded by the people in their attempt to appease those forces in nature, and from which we find there came all those forms in the various portions of the earth in which these were carried in their necessary channels, to make for the variations in its surroundings and the conditions thereunto. In this temple, we find these of large or semi-circular columns of onyx, topaz, and inlaid with beryl, amethyst, and stones that made the variations in catching the rays of the sun. Hence a portion of same became as the sun worshippers in other portions, from which there were an egress of the peoples.

In this the sacred fires burned, and there were the rising of the intermittent fires that came and went, that were later worshipped by some that brought on much of the destruction, because they waited long at the period before the destructions came. These were those places where there became eventually the necessity of offering human sacrifices, which when put into fires became the ashes that were cast upon the waters for the

drinking of same by those that were made prisoners from portions of other lands.

In the setting up of same, these in the temple ruled—rather than those who held official positions in carrying out the orders of those in these positions.

These, as to the manner of the buildings, were of the outer court—or where groups or masses might collect. The inner, those that were of a select group, or those of the second chambers. Those of the inner court, or shrine about the altar, were only for the elect, or the chosen few.

We are through for the present.

TEXT OF READING 364-13

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Va. Beach, Va., this 17th day of November, 1932, in accordance with request made by Hugh Lynn Cayce, Active Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, H.L. and L.B. Cayce, H.B. Harrell, Jr., at the last.

READING

Time of Reading 4:00 to 4:25 P. M. Eastern Standard Time.

GC: You will have before you the two articles copies of which I hold in my hand; the first on the Coming of Man; the second on Life Readings. You will please go over these articles in the order named, making corrections as to information presented and suggesting any changes in the presentation, expansion or condensing, which would more adequately fit them to fulfil the purposes desired. You will answer the questions which I will ask regarding the data and its presentation.

EC: Yes, we have the articles here as they are written.

The first, The Coming of Man: [See 364-13, Par. R1.] This presented in the form written here is very good, for the manner in which it is to be

presented; however, as we find, it would be well to present this in such a way and manner that it might be given as a syndicated article for Sunday Supplement, or in such a manner that it might carry the thoughts presented here to a greater number of individuals.

The article, Life Readings: [See 264-13, Par. R2.] This might be bettered were there some expansion in references as to what the various schools or groups of astrologers, with the line of Grecian thought and Grecian mythology, have indicated as to the valuation of the name, or the god or goddess represented by the various planets. Then this would convey in the form more for the visualizing of the individual, that represented by the sojourns in Mercury—as the messenger, as the mental, as the charge necessary between the activities whether Venus, Jupiter, Saturn or what. Venus would be shown in its purity, its truth, its concept of the varied conditions when in the light of truth—or when brandished by those thoughts in Mars or Saturn, or the defilements in the Uranian or Jupiter powers turned to variations in conditions in experiences. All represent the attributes to man's experience, and need visualization. We would, then, only draw comparisons of these various conditions, as it were. The rest is very good, and will enable many an individual to get an insight into the message that is given in information of this nature.

Ready for questions.

(Q) Are the places designated for the beginning of the five races correct?

(A) As we find, these are changed, in that: Those in the Gobi, the yellow. The white—rather in the Carpathians than India, though this is the change to which they are made. The red, of course, in the Atlantean and in the American. The brown in the Andean. The black in the plain and the Sudan, or in African.

(Q) Where was the Carpathian region?

(A) Aarat.

(Q) Where is the location? Is it on the map today?

(A) Southern part of Europe and Russia, and Persia and that land. Caucasian mountains.

(Q) Why was the number five selected for the projection of the five races?

(A) This, as we find, is that element which represents man in his physical form, and the attributes to which he may become conscious *from* the elemental or spiritual to the physical consciousness. As the senses; as the sensing *of* the various forces that bring to man the activities in the sphere in which he finds himself.

This, to be sure, may be expanded upon. This must bear in the same relation to that as did exist, to the promise that He will come again. Does any individual group think of themselves so exalted as that only to one peoples will He appear as in the beginning, so shall it ever be, that man's indwelling must recognize that not only must his desires carnally be crucified, but all elements that make for the awareness *of* the spiritual manifestations in the material plane!

(Q) Did the appearance of what became the five races occur simultaneously?

(A) Occurred at once.

(Q) Describe the earth's surface at the period of the appearance of the five projections.

(A) This has been given. In the first, or that known as the beginning, or in the Caucasian and Carpathian, or the Garden of Eden, in that land which lies now much in the desert, yet much in mountain and much in the rolling lands there. The extreme northern portions were then the southern portions, or the polar regions were then turned to where they occupied more of the tropical and semi-tropical regions; hence it would be hard to discern or disseminate the change. The Nile entered into the Atlantic Ocean. What is now the Sahara was an inhabited land and very fertile. What is now the central portion of this country, or the Mississippi basin, was then all in the ocean; only the plateau was existent, or the regions that are now portions of Nevada, Utah and Arizona formed the greater part of what we know as the United States. That along the Atlantic board formed the outer portion then, or the lowlands of Atlantis. The Andean, or the Pacific coast of South America, occupied then the extreme western portion of Lemuria. The Urals and the northern regions of same were turned into a tropical land. The desert in the Mongolian land was then the fertile portion. This may enable you to form *some* concept of the status of the earth's representations at that time! The oceans were then turned about; they no longer bear their names, yet from whence obtained they their names? What is the legend, even, as to

their names? [See Source File Key #2746 for 4/41 Comdr. Wynne's map of coming rising Atlantis, re 2746-3.]

(Q) Are the following the correct places? Atlantean, the red.

(A) Atlantean and American, the red race.

(Q) Upper Africa for the black?

(A) Or what would be known now as the more *western* portion of upper Egypt for the black. You see, with the changes—when there came the uprisings in the Atlantean land, and the sojourning southward—with the turning of the axis, the white and yellow races came more into that portion of Egypt, India, Persia and Arabia.

(Q) There was no original projection in upper India?

(A) This was a portion rather of the white and the yellow as represented. Let these represent the attributes of the physical, or the senses and what forms they take, rather than calling them white, black, yellow, red and green, etc. What do they signify in the *sensing*? Sight, vision—white. Feeling—red. Black—gratifying of appetites in the senses. Yellow—mingling in the hearing. What is the law of the peoples that these represent? Their basic thoughts run to those elements!

We are through for the present.

2



Atlantis Readings Not in the Atlantis Series

Editor's note: This first reading reveals the Atlantean influence on the Pre-Mayan and Mayan culture and lands:

TEXT OF READING 5750-1

This psychic reading given by Edgar Cayce at the home of Mr. and Mrs. Ernest W. Zentgraf, 400 St. Paul's Ave., Stapleton, Staten Island, N.Y., this 12th day of November, 1933, in accordance with request made by Mrs. Ernest W. Zentgraf, Active Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Hugh Lynn Cayce, Conductor; Gladys Davis, Steno. Zentgraf Family, Mr. and Mrs. MacBeth, Mr. and Mrs. Clark, and Mr. and Mrs. Wilson.

READING

Time of Reading 4:40 to 5:15 P. M. Eastern Standard Time.

HLC: You will give an historical treatise on the origin and development of the Mayan civilization, answering questions.

EC: Yes. In giving a record of the civilization in this particular portion of the world, it should be remembered that more than one has been and will be found as research progresses.

That which we find would be of particular interest would be that which superseded the Aztec civilization, that was so ruthlessly destroyed or interrupted by Cortez.

In that preceding this we had rather a combination of sources, or a high civilization that was influenced by injection of forces from other channels, other sources, as will be seen or may be determined by that which may be given.

From time as counted in the present we would turn back to 10,600 years before the Prince of Peace came into the land of promise, and find a civilization being disturbed by corruption from within to such measures that the elements join in bringing devastation to a stiffnecked and adulterous people.

With the second and third upheavals in Atlantis, there were individuals who left those lands and came to this particular portion then visible.

But, understand, the surface was quite different from that which would be viewed in the present. For, rather than being a tropical area it was more of the temperate, and quite varied in the conditions and positions of the face of the areas themselves.

In following such a civilization as a historical presentation, it may be better understood by taking into consideration the activities of an individual or group—or their contribution to such a civilization. This of necessity, then, would not make for a complete historical fact, but rather the activities of an individual and the followers, or those that chose one of their own as leader.

Then, with the leavings of the civilization in Atlantis (in Poseidia, more specific), Iltar—with a group of followers that had been of the household of Atlan, the followers of the worship of the *One* with some ten individuals—left this land Poseidia, and came westward, entering what would now be a portion of Yucatan. And there began, with the activities of the peoples there, the development into a civilization that rose much in the same matter as that which had been in the Atlantean land. Others had left the land later. Others

had left earlier. There had been the upheavals also from the land of Mu, or Lemuria, and these had their part in the changing, or there was the injection of their tenets in the varied portions of the land—which was much greater in extent until the final upheaval of Atlantis, or the islands that were later up-heaved, when much of the contour of the land in Central America and Mexico was changed to that similar in outline to that which may be seen in the present.

The first temples that were erected by Iltar and his followers were destroyed at the period of change physically in the contours of the land. That now being found, and a portion already discovered that has laid in waste for many centuries, was then a combination of those peoples from Mu, Oz and Atlantis.

Hence, these places partook of the earlier portions of that peoples called the Incal; though the Incals were themselves the successors of those of Oz, or Og, in the Peruvian land, and Mu in the southern portions of that now called California and Mexico and southern New Mexico in the United States.

This again found a change when there were the injections from those peoples that came with the division of those peoples in that called the promise land. Hence we may find in these ruins that which partakes of the Egyptian, Lemurian and Oz civilizations, and the later activities partaking even of the Mosaic activities.

Hence each would ask, what specific thing is there that we may designate as being a portion of the varied civilizations that formed the earlier civilization of this particular land?

The stones that are circular, that were of the magnetized influence upon which the Spirit of the One spoke to those peoples as they gathered in their service, are of the earliest Atlantean activities in religious service, we would be called today.

The altars upon which there were the cleansings of the bodies of individuals (not human sacrifice; for this came much later with the injection of the Mosaic, and those activities of that area), these were later the altars upon which individual activities—that would today be termed hate, malice, selfishness, self-indulgence—were cleansed from the body through the ceremony, through the rise of initiates from the sources of light, that came

from the stones upon which the angels of light during the periods gave their expression to the peoples.

The pyramid, the altars before the doors of the varied temple activities, was an injection from the people of Oz and Mu; and will be found to be separate portions, and that referred to in the Scripture as high places of family altars, family gods, that in many portions of the world became again the injection into the activities of groups in various portions, as gradually there were the turnings of the people to the satisfying and gratifying of self's desires, or as the Baal or Baalilal activities again entered the peoples respecting their associations with those truths of light that came from the gods to the peoples, to mankind, in the earth.

With the injection of those of greater power in their activity in the land, during that period as would be called 3,000 years before the Prince of Peace came, those peoples that were of the Lost Tribes, a portion came into the land; infusing their activities upon the peoples from Mu in the southernmost portion of that called America or United States, and then moved on to the activities in Mexico, Yucatan, centralizing that now about the spots where the central of Mexico now stands, or Mexico City. Hence there arose through the age a different civilization, a *mixture* again.

Those in Yucatan, those in the adjoining lands as begun by Iltar, gradually lost in their activities; and came to be that people termed, in other portions of America, the Mound Builders.

Ready for questions.

(Q) How did the Lost Tribe reach this country?

(A) In boats.

(Q) Have the most important temples and pyramids been discovered?

(A) Those of the first civilization have been discovered, and have not all been opened; but their associations, their connections, are being replaced—or attempting to be rebuilt. Many of the second and third civilization may *never* be discovered, for these would destroy the present civilization in Mexico to uncover same!

(Q) By what power or powers were these early pyramids and temples constructed?

(A) By the lifting forces of those gases that are being used gradually in the present civilization, and by the fine work or activities of those versed in

that pertaining to the source from which all power comes.

For, as long as there remains those pure in body, in mind, in activity, to the law of the One God, there is the continued resource for meeting the needs, or for commanding the elements and their activities in the supply of that necessary in such relations.

(Q) In which pyramid or temple are the records mentioned in the readings given through this channel on Atlantis, in April, 1932? [[364] series]

(A) As given, that temple was destroyed at the time there was the last destruction in Atlantis.

Yet, as time draws nigh when changes are to come about, there may be the opening of those three places where the records are one, to those that are the initiates in the knowledge of the One God:

The temple by Iltar will then rise again. Also there will be the opening of the temple or hall of records in Egypt, and those records that were put into the heart of the Atlantean land may also be found there—that have been kept, for those that are of that group.

The records are one.

We are through for the present.

Editor's Note: This is a reading for key Atlantean.

TEXT OF READING 440-5 M 23

(Elec. Engr. Student, Christian Background)

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 20th day of December, 1933, in accordance with request made by self—Mr. [440], Active Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, Mr. [440], L.B. and Hugh Lynn Cayce.

READING

Time of Reading 10:55 to 11:35 A. M. Eastern Standard Time. New York City.

(Body and soul-mind. Questions regarding his various appearances in the earth plane.)

EC: Yes, we have the soul-mind and its experiences through sojourns in the earth, with the information that has been given respecting this.

Ready for questions.

(Q) Give an account of the electrical and mechanical knowledge of the entity as Asal-Sine in Atlantis.

(A) Yes, we have the entity's activities during that experience. As indicated, the entity was associated with those that dealt with the mechanical appliances and their application during the experience. And, as we find, it was a period when there was much that has not even been thought of as yet in the present experiences.

About the firestone that was in the experience did the activities of the entity then make those applications that dealt with both the constructive and destructive forces in the period.

It would be well that there be given something of a description of this, that it may be better understood by the entity in the present, as to how both constructive and destructive forces were generated by the activity of this stone.

In the center of a building, that today would be said to have been lined with non-conductive metals, or non-conductive stone—something akin to asbestos, with the combined forces of bakerite [bakelite?] or other non-conductors that are now being manufactured in England under a name that is known well to many of those that deal in such things.

The building above the stone was oval, or a dome wherein there could be or was the rolling back, so that the activity of the stone was received from the sun's rays, or from the stars; the concentrating of the energies that emanate from bodies that are on fire themselves—with the elements that are found and that are not found in the earth's atmosphere. The concentration through the prisms or glass, as would be called in the present, was in such a manner that it acted upon the instruments that were connected with the various modes of travel, through induction methods—that made much the

character of control as the remote control through radio vibrations or directions would be in the present day; though the manner of the force that was impelled from the stone acted upon the motivating forces in the crafts themselves.

There was the preparation so that when the dome was rolled back there might be little or no hindrance in the application direct to the various crafts that were to be impelled through space, whether in the radius of the visioning of the one eye, as it might be called, or whether directed under water or under other elements or through other elements.

The preparation of this stone was in the hands only of the initiates at the time, and the entity was among those that directed the influences of the radiation that arose in the form of the rays that were invisible to the eye but that acted upon the stones themselves as set in the motivating forces—whether the aircraft that were lifted by the gases in the period or whether guiding the more pleasure vehicles that might pass along close to the earth, or what would be termed the crafts on the water or under the water.

These, then, were impelled by the concentrating of the rays from the stone that was centered in the middle of the power station, or power house (that would be termed in the present).

In the active forces of these the entity brought destructive forces, by the setting up—in various portions of the land—the character that was to act as producing the powers in the various forms of the people's activities in the cities, the towns, the countries surrounding same. These, not intentionally, were *tuned* too high—and brought the second period of destructive forces to the peoples in the land, and broke up the land into the isles that later became the periods when the further destructive forces were brought in the land.

Through the same form of fire the bodies of individuals were regenerated, by the burning—through the application of the rays from the stone, the influences that brought destructive forces to an animal organism. Hence the body rejuvenated itself often, and remained in that land until the eventual destruction, joining with the peoples that made for the breaking up of the land—or joining with Baalilal [Baal? Belial?] at the final destruction of the land. In this the entity lost. At first, it was not the intention nor desire for destructive forces. Later it was for the ascension of power itself.

As to describing the manner of construction of the stone, we find it was a large cylindrical glass (as would be termed today), cut with facets in such a manner that the capstone on top of same made for the centralizing of the power or force that concentrated between the end of the cylinder and the capstone itself.

As indicated, [See 996-12] the records of the manners of construction of same are in three places in the earth, as it stands today: In the sunken portions of Atlantis, or Poseidia, where a portion of the temples may yet be discovered, under the slime of ages of sea water—near what is known as Bimini, off the coast of Florida. And in the temple records that were in Egypt, where the entity later acted in cooperation with others in preserving the records that came from the land where these had been kept. Also the records that were carried to what is now Yucatan in America, where these stones (that they know so little about) are now—during the last few months—*being* uncovered.

Ready for questions.

(Q) Is it for this entity to again learn the use of these stones?

(A) When there have come those individuals who will purify themselves in the manner necessary for the gaining of the knowledge and the entering into the chambers where these may be found; yes—if the body will purify itself. In '38 it should come about, should the entity—or others may—be raised.

In Yucatan there is the emblem of same. Let's clarify this, for it may be the more easily found—for they will be brought to this America, these United States. A portion is to be carried, as we find, to the Pennsylvania State Museum. A portion is to be carried to the Washington preservations of such findings, or to Chicago.

The stones that are set in the front of the temple, between the service temple and the outer court temple—or the priest activity, for later there arose (which may give a better idea of what is meant) the activities of the Hebrews from this—in the altar that stood before the door of the tabernacle. This altar or stone, then, in Yucatan, stands between the activities of the priest (for, of course, this is degenerated from the original use and purpose, but is the nearest and closest one to being found).

As to the use of same, and as to how it's to be applied, one must prepare self—and it may not wholly be given through any channel, until an

individual has so purified his purposes and desires. For, as given, not again will man bring to himself, or to those that have not been awakened to their individual development, destruction for the earth—saving man does it himself!

(Q) What should be the nature of this purification?

(A) Purifying from within, much in the way and manner as has been given or illustrated to the entity in how that the mental self must be purified, much in the same way and manner as the *inner* self has been purified through its sojourns in the planetary influences *between* the appearances in the earth. For, as given, the body, the body-consciousness, is a well-balanced body, mind and soul, *for* development as an initiate, to again use these forces, these influences, for constructive rather than destructive purposes.

(Q) Who is conducting this work in Yucatan?

(A) Would it be sent to any other place than to those who were carrying on same?

(Q) Give an account of the electrical and mechanical knowledge of the entity as Ptel-in, in Egypt.

(A) As may be surmised from that given, the entity was among those that had laid aside their physical self in destructive forces in Atlantis and picked them up again in the periods of the Egyptian development that followed the closer after the Atlantean destructive forces, or overlapped somewhat.

In that experience not so much of the electrical or mechanical appliances were the activities of the entity, save in the assisting of the preservation of the records and the *mental* distribution of that designed to be for the betterment and the purifying of those peoples of that age, period or land. It must be remembered, as indicated through these sources respecting the peoples of that time, much of the animals—that had been fully cleansed in Atlantis—remained with the peoples in the Egyptian development. But the entity, or Ptel-in, worked with the priest of that age in giving to the people the knowledge of the relationships of the Creator to the created, in the way of preparing the body physical *for* the receptivity—or as a receptacle that might attune its inner self—to the divine forces in that particular period of development. The activities of the entity in the electrical or mechanical were not so active in the Egyptian as they had been in the Atlantean. And the offices or activities pertained more to the assisting of individuals that

sought to cleanse themselves, and were used—as indicated—by the fires in the cleansing temple, and the activities in the Temple Beautiful. For, the entity was then among those that aided the priest in *setting* the individuals so purifying themselves, so making themselves the channels or the receptive channels for the spiritual enlightenment that came through not only those that had sojourned in the earth as constructive forces but through those of the spiritual realm that thought and directed and aided the individuals in their activity, that *had* purified, had cleansed themselves.

(Q) How many facets did the crystals previously referred to have?

(A) Would be better were these taken from that pattern of same that will be eventually put in the museum in Pennsylvania. For, as given, do not confuse self in the attempt to use something without having prepared self to know what to do with same—and bring, unintentionally as before, destructive forces in the experience of self and those about self. Not that this should not be sought. Not that information may not be asked for, but be sure that the records are read—and those that have been given may *only* be read by those who have cleansed themselves, or purified themselves!

(Q) Give more details regarding the appearance as Sir Gilbert during the revolution, including first name—etc?

(A) Reginald Sir Gilbert, and among those that came into the land that represented the government under which grants were given for the activities in this particular portion of the land. Not as an agent. Not as a representative, other than that there was to be seen that more of an association was kept between the parent land granting the permit, or the treaty that was later brought about in the activities of those near to the land—and in the records of same that were granted to Penn, in England. These may be found.

(Q) Have I karma from any previous existence that should be overcome?

(A) Well that karma be understood, and how it is to be met. For, in various thought—whether considered philosophy or religion, or whether from the more scientific manner of cause and effect—karma is all of these and more.

Rather it may be likened unto a piece of food, whether fish or bread, taken into the system; it is assimilated by the organs of digestion, and then those elements that are gathered from same are, made into the forces that

flow through the body, giving the strength and vitality to an animate object, or being, or body.

So, in experiences of a soul, in a body, in an experience in the earth. Its thoughts make for that upon which the soul feeds, as do the activities that are carried on from the thought of the period make for the ability, of retaining or maintaining the active force or active principle of the thought *through* the experience.

Then, the soul re-entering into a body under a different environ either makes for the expending of that it has made through the experience in the sojourn in a form that is called in some religions as destiny of the soul, in another philosophy that which has been builded must be met in some way or manner, or in the more scientific manner that a certain cause produces a certain effect.

Hence we see that karma is *all* of these and more. What more? Ever since the entering of spirit and soul into matter there has been a way of redemption for the soul, to make an association and a connection with the Creator, *through* the love *for* the Creator that is in its experience. Hence *this*, too, must be taken into consideration; that karma may mean the development *for self*—and must be met in that way and manner, or it may mean that which has been acted upon by the cleansing influences of the way and manner through which the soul, the mind-soul, or the soul-mind is purified, or to be purified, or purifies itself, and hence those changes come about—and some people term it “Lady Luck” or “The body is born under a lucky star.” It’s what the soul-mind has done *about* the source of redemption of the soul! Or it may be yet that of cause and effect, as related to the soul, the mind, the spirit, the body.

We are through for the present.

Editor’s Note: Here is another major Atlantean incarnation that reveals much about the spiritual and mental struggles in Atlantis and how they set a pattern for future incarnations

TEXT OF READING 2794-3 F 34
(Catholic Background but Not Active.)

This psychic reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 19th day of November, 1943, in accordance with request made by the self—Mrs. [2794], Associate Member of the Ass'n for Research and Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. (Notes read to and transcribed by Jeanette Fitch.) [2794], Katherine A. Park and Mother and Harmon Bro.

READING

Born May 11, 1909, in New York City.

Time of Reading 11:25 to 11:55 A. M. Eastern War Time. . . .
Va.

GC: You will give the relations of this entity and the universe, and the universal forces; giving the conditions which are as personalities, latent and exhibited in the present life; also the former appearances in the earth plane, giving time, place and the name, and that in each life which built or retarded the development for the entity; giving the abilities of the present entity, that to which it may attain and how. You will answer the questions, as I ask them.

EC: (In going back over the years from the present—"-'40 a mental revolution—'38-'34 expectancies—" etc. on back to birth date.)

Yes, we have the records here of that entity now known as or called [2794].

In giving the interpretation of the records as we find them, these we choose from same with the desire and purpose that this information may be a helpful experience for the entity; enabling the entity to better fulfil those purposes for which it entered this sojourn. For, it is not by chance that any soul enters a particular period. As indicated in this entity here, it is an Atlantean. Hence it is manifesting in the earth at a period when many Atlanteans have entered. For, ye may be very sure, there is not a leader in any country or any clime, whether friend or foe of what this entity thinks, that was not an Atlantean. Hence, what you think of them in the present will

have much to do with their ability as well as thine own ability to meet thine own problems in the present.

As we have indicated, the Atlanteans were those that had reached an advancement, had been entrusted with divine activities in the earth, and—as the entity—forgot from whom, in whom all live and have their being; thus brought about within themselves—that which destroyed the body, but not the soul.

Thus there was prepared the way, even through Him who is now the life, the light, the immortality, the resurrection, the way through which peace and harmony, beauty and love, may be in the experience of each and every soul that seeks and acknowledges Him as thy Lord, as thy Savior.

This, then, is the purpose of the entity in the earth: To be a channel of blessing to someone today, now; to be a living example of that He gave, “Come unto me, all that are weak and heavy laden—take my Cross upon you and learn of me.”

These are thy purposes in the earth. These ye will manifest beautifully, or make a miserable failure again as ye did in Atlantis, as many another soul in this particular era is doing.

Which will it be?

In analyzing the purposes, the ideals, the urges latent and manifested in this entity: As has been indicated by some, ye are part and parcel of a universal consciousness or God—and thus all that is within the universal consciousness, or the universal awareness; as the stars, the planets, the sun, the moon. Do ye rule them or they rule thee? They were made for thy own use, as an individual—yea, that is the part, the thought thy Maker, thy Father-God thinks of thee.

For ye are as a corpuscle in the body of God; thus a co-creator with Him, in what ye think, in what ye do. And ye change each soul ye contact, literally or mentally—insofar as ye, as an individual entity, are a witness for or against thy Lord, thy God. This is the literal application, yea the spiritual way of man, of this entity in the earth; endowed, yes, with material attributes that to others may appear as a non- entity. Yet no soul may come in contact with the entity without being changed, either in body, in mind or in purpose. And purpose is, of course, of the soul.

As to the sojourns of the entity other than in the earth, we find Mercury, Jupiter, Venus, Saturn and Uranus as the ruling forces.

Thus the entity is one of high mental ability, or thinks things through—by comparison. This is a natural tend of the mind.

In Jupiter we find naturally the universal consciousness.

We find in Venus love, beauty, home, friends. These are parts of the entity's consciousness and are the most important experiences in the physical experience of the entity.

In Saturn we find the great changes that have come, and yet the ability to meet these in the consciousness of the mental as well as in the ideal becomes the problem of the entity.

We find in Uranus the extremes, yet the whole in the consciousness of the entity by that experience in Atlantis as well as in another experience, as we shall see. The things, the ways, the manners the entity may apply to meet the problems are parts of the consciousness of the entity.

As to the appearances of the entity in the earth, these have been quite varied, quite far apart in many instances and not all are to be met in this particular cycle, but especially those experiences in Atlantis—because of the numbers, great numbers of Atlanteans in the earth in the present; as well as the great hordes of those in that period when the Master walked in the earth.

Before that the entity was in the land of the present nativity, during those reconstruction periods following the revolution.

There the entity was in the land of its present nativity or birth, experiencing the hardships that were a part of the problems of those that had just become settlers in the land when the differences arose between the free thinkers and those that were of the Crown—or the Tory, as called by some.

The entity grew in that environ, and thus is meeting itself in the present in what might be well called the babble of tongues or of thought by groups, by individuals.

In the group of sisters that took the entity in, the entity found a haven—that has brought to the entity in the present a sacredness of those who have dedicated their lives for any individual service, that the entity cannot by pass easily. Keep that faith, for of such is the kingdom made!

In the experience the entity gained, for throughout its experiences as a sister—Tennele—the entity made for helpfulness to children, and to those

that were considered wayward in their relationships to the opposite sex. These are still within the entity's consciousness those whom it pities most.

Before that the entity was in the land when the Master walked in the earth, when there were those activities that brought about the attending to the passover—which He kept with His Disciples.

The entity was among those who aided in the preparation of that upper chamber where He spent the last supper with His beloved Disciples.

It might be said that the entity was a maid or a helper in the household then of Zebedee, and very close to Mrs. Zebedee—being then a distant relative, in the name Elba.

In the experience, and especially in the even, as the entity heard those pronouncements “One among you will betray me,” there was brought anger. And such expressions often make the entity double its fists even in the present, when insincerity is indicated—by inference or by activity—in friendships or in purpose toward that to which the entity has given itself in any activity.

The entity will understand those periods in self, then, when there is caused—as from out of nowhere—those feelings of loneliness, of a longing to hear that Voice again.

The entity aided through those periods of reconstruction, and when the church was begun on Pentecost, when the thousands were added to the groups and there were the needs for the ministering to the strangers that encompassed the city, and the needs for those that might instruct others.

Through that period the entity gained.

Before that the entity was in the Egyptian land when there were those activities following the demise or passing of the Priest Ra-Ta.

The entity was among those that had been educated or prepared in the Temple Beautiful. Thus the associations with many of such in the present, yet there are some in which vast differences of opinions arise—as in that particular experience; thus we find the entity falling away or judging others too quickly in their differences of opinions. And these, as indicated, the entity is meeting in itself in the present.

But know that thy body is indeed the Temple of the Living God. And He has promised to meet thee. Keep that body as the Temple of God. Supply it with all the beauties as ye would a physical service to Him that ye would

honor most—in thy heart, in thy body, in thy mind, in thy purpose. And let it ever be with that spirit of truth as manifested in Him, “I go unto the Father, that where I am ye may be also.” It may be thine now if ye will accept it—as ye did in the upper room.

Then the entity was known as Hed-Kala.

Before that the entity was in Atlantis when those activities brought about the final destruction of the land.

The entity was among the children of the Law of One, and yet allowed self to be led astray by the sons of Belial. Harken not to these in the present, those that would tempt thee with any form of privilege because of that position in any manner. Let thy heart speak within thee, and ever “Not my will but thine, O God, be done in and through me.”

Ready for questions.

(Q) What specific thing am I to overcome or accomplish in this life?

(A) Just read what we have given. You are meeting self, and it is that indifference that appears at times. As to that ye may accomplish most, it is in adding to—day by day—those opportunities, those privileges that ye have. It is by thy smile and not a word spoken, that the day may be brighter for many a soul and in making the day brighter, even for the moment, ye have contributed to the whole world of affairs—in thy thinking, “God forgive them, even as I ask forgiveness of thee.”

(Q) Where and how have I been associated in the past with my husband, [2528].

(A) In Atlantis not so hot. In Egypt much better. In the experience in the Holy Land most gracious—and ye are growing closer together in these. Keep the faith.

(Q) How can I be a better wife to [2528]?

(A) Who can tell a rose to be beautiful? Ye know within yourself thy ideal. Be as near that ideal as possible. Judgments—as ye will find—don’t draw too quickly. Meet him, be ever that to him that makes him feel better of himself and of everyone else.

We are through for the present.

3



Past-Life Readings for Reincarnated Atlanteans

Editor's Note: The following is a collection of past-life readings for individuals who had a significant incarnation in ancient Atlantis. Poseidia is the name Cayce gave to one of the five major regions of Atlantis

TEXT OF READING 877-26 M 46 ***(Corporation Lawyer, Protestant)***

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia, Virginia Beach, Va., this 23rd day of May, 1938, in accordance with request made by the self—Mr. [877], Active Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno.

READING

Time of Reading 4:10 to 4:40 P. M. Eastern Standard Time.
New York City.

(Earthly existence in Poseidia, Atlantis, during first destructive influences used by the sons of Belial; when the influences of the sun were crystallized through the crystal that then controlled the motivative forces in the experience.)

EC: Yes, we have the records here of that entity now called or known as [877]; those experiences in that sojourn in the earth environment in what is called Poseidia, in Atlantis.

In giving the interpretation of the records as we find them, it is well that there be given something of the background—or the variations; that there is not confusion.

For in giving the experience of an entity's sojourn in a period as remote as the early destructive influences in that land called Atlantis, or in Poseidia, there is oft a confusion in the interpretations of the records—as to whether Poseidia was the land or Atlantis was the land.

There were also other centers that were developing. For in the projections they began as many, and in creating influences they began as five—or in those centers where crystallization or projection had taken on such form as to become what was called man.

Hardly could it be said that they were in the exact form as in the present. For there were more of the influences that might be used when necessary; such as arms or limbs or feet or whatnot.

So, in following or interpreting the Poseidian period—or in Atlantis—let it be understood that this was only *one* of the groups; and the highest or the greater advancement in the earthly sojourning of individual entities or souls at that particular period—or the highest that had been save that which had been a part of the Lemurian age.

Hence we find there had been the separating into groups (as we would call them) for this or that phase of activity; and those that were against that *manner* of development.

The Sons of Belial were of one group, or those that sought more the gratifying, the satisfying, the use of material things for self, *without* thought or consideration as to the sources of such nor the hardships in the experiences of others. Or, in other words, as we would term it today, they were those without a standard of morality.

The other group—those who followed the Law of One—had a standard. The Sons of Belial had no standard, save of self, self-aggrandizement.

Those entities that were then the producers (as we would term today), or the laborers, the farmers or the artisans, or those who were in the positions of what we would call in the present just machines, were those that were projections of the individual activity of the group.

And it was over these then, and the relationships that they bore to those that were in authority, that the differences arose.

Then we find the entity, now known as or called [877], was among the children of the Law of One; entering through the natural sources that had been considered in the period as the means of establishing a family. However, they were rather as a group than as an individual family.

For those who were of the ruling forces were able by choice to create or bring about, or make the channel for the entrance or the projection of an entity or soul, as the period of necessity arose.

Then such were not as households or as families, like we have today, but rather as groups.

Their *standard* was that the soul was given by the Creator or entered from outside sources *into* the projection of the *mental* and spiritual self at the given periods. *That* was the standard of the Law of One, but was *rejected* by the Sons of Belial.

But this entity, [877], is the one whom we are to follow in the present; as for its application of those innate tenets, that are a portion of the aroma of the innate being, as it were, or the influence that is as the rate of vibratory force of the entity in its relationships to the universal activity or vibratory forces.

These are the abilities to which the entity may attune self, through all the various phases of its application in those directions in other experiences.

But that was among the first entrances, or the second entrance of the entity *from* the without, into that form which became encased as an entity, an *individual* body, see?

The name then, as we would term in the present, was Deui (pronounced Dar, or D-R); and the entity was active in the recording of the messages, the directing of those forces that came with the use of the light that formed the rays upon which the influence from without was crystallized into what

would become as the sound from the outer realm to the static or individual realm.

These were not only the rays from the sun, set by the facets of the stones as crystallized from the heat from within the elements of the earth itself, but were as the combination of these.

For it was these gases, these influences that were used for what we call today the conveniences as for light, heat, motivative forces; or radial activity, electrical combinations; the motivative forces of steam, gas and the like for the conveniences.

Then this entity, Deui, was among those who attempted to make such influences a part of the experience of those who were—as indicated—the producers of that used for food, clothing; for the *machines* as it were for the producing of these—as we would call them today; rather than the machines used for the sources of the correlating or centralizing or crystallizing of the activity in their very forms.

The use of these influences by the Sons of Belial brought, then, the first of the upheavals; or the turning of the etheric rays' influence *from* the Sun—as used by the Sons of the Law of One—into the facet for the activities of same—produced what we would call a volcanic upheaval; and the separating of the land into *several* islands—five in number.

Poseidia, the place or the settlement of that particular sojourning of the entity—Deui—at the time, then became *one* of these islands.

Hence the confusion that at times is seen by those who would interpret such records.

As to the application of that the entity experienced, and the urges received—or that are applicable in the present, we find:

The entity knows innately the *relationship* of the soul—or the first cause of self—with infinity; the relationship of infinity to each entity; and that there is no respecter of persons except as to how and why each entity, as a spark of infinity, magnifies or uses its relationship *not* for self-indulgence or gratification but for the *glory* of that which is the source of light, of all that pertains to light. For every spark of light, whether in the spiritual, the mental or the material sense, must have its inception in infinity.

Ready for questions.

(Q) Was there any relationship in that incarnation with my present wife, [920]?

(A) Because of the very relationship, and for the characterization of same, there is the necessity that there be the comparison—rather than the drawing from the individual.

(Q) With my friend, [1301]?

(A) The same would be applicable here.

As has just been indicated, *all* who were of the Law of One were associated, see?

If they were of that group, then they were associated. Draw the comparisons, you see, from the information given for each.

(Q) With my friend, Edgar Cayce.

(A) Just as indicated. These relationships are *not* to be drawn from those experiences that were merely two or three thousand years back, but remember—this sojourn was nearer to fifty or five hundred thousand years before we even have the beginning of the *Law* as the Law of One manifested!

(Q) What was the fundamental basic principle of metaphysics and religion?

(A) As has been indicated.

We are through for the present.

Editor's Note: When giving a past-life reading, Cayce often began with a view of the astrological influences affecting the soul—not in the manner we do astrology today but in a way that dealt with how the soul experiences life beyond Earth in dimensions of activity associated with the various other planets in this solar system. Cayce called these “planetary sojourns” and explained that this solar system is comparable to a soul university in which there are nine colleges (the planets) and that souls experience nonphysical training in these other dimensions, experiences that fit with what astrology identifies as the feature of each planet. For example, soul training for the mind occurs in dimensions associated with the planet Mercury, while training about love, music, and the arts would occur in dimensions associated with Venus; and so on it goes. In this next reading for a soul that incarnated

in Poseidia, we see how Cayce addressed his astrological influences, as well as his Earth lives.

TEXT OF READING 5395-1 M 55
(Promoter, Hebrew and Christian Background)

This psychic reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 26th day of August, 1944, in accordance with request made by the self—Mr. [5395], Active Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Jeanette Fitch, Stenos. [5395].

READING

Born February 22, 1889, in Buffalo, New York.

Time of Reading Set bet. 3:30 to 4:30 P. M. Eastern War Time.

GC: You will give the relations of this entity and the universe, and the universal forces; giving the conditions which are as personalities, latent and exhibited in the present life; also the former appearances in the earth plane, giving time, place and the name, and that in each life which built or retarded the development for the entity; giving the abilities of the present entity, that to which it may attain, and how. You will answer the questions, as I ask them:

EC: Yes, we are given the records here of that entity now known as or called [5395].

In giving the interpretations of these records, there is much to be chosen from. There should be the return for specifics in certain periods as may be indicated. For there are conditions in the making that are a parallel in the activities of the entity in other periods of world unfoldment.

In analyzing the records here, these we find as a composite of the entity's astrological urges, as well as from sojourns in the earth.

As we find, characters have, and do influence the entity's thought by the manner in which those entities—who are of interest or were interesting in their characteristics, made application of tenets or truths which appear to be applicable in the experience of the entity in the present. Just as in the experience as in the one before this certain characters were the ideal of the entity, rather than the spiritual source. This is not given intending to indicate the lack of spirituality upon the part of the entity, but rather indicating that the cycle of time is such that the spirituality rather than individuality of certain individuals is to be made the ideal of the entity in the present.

Astrologically, we find the urges from Jupiter, Mercury, Mars are those leading or the greater influences. Hence, activities of the entity from the Jupiterian are to be beneficent or of a universal activity or consciousness and not by mob rule, but rather of that which appeals to the consciousness of the benevolent, beneficent, or the good is to ever be appealed to in the entity's activities and associations as will be seen from the sojourns, as well as the astrological urges will have to do with large numbers or of great numbers of peoples are to be the entity's activities. That others do not take advantage of the entity because of its beneficent or benevolent attitude should be the warning to the entity.

The entity expects, desires, hopes for that “as ye do to others, so *should* others do to thee”. This can be and only is true when either or both of such activities is prompted by the spirit of truth, rather than from an “axe to grind” as it might be called. In Mars we find those activities.

The entity in its relationships, then, to others finds ever something of the mind, of the hands, to do, that the experience of the entity is that the entity is itself, as each soul in the earth, a three-dimensional entity or individual—body-physical, mind (mental) and soul and that where most of the activities may appeal to the purely physical, unless it is prompted from the spiritual source, the mind cannot be wholly or always creative in bringing material manifestations into the earth. If it is selfishness or an exalted opinion of self, which is another form of selfishness, or the desire of being exalted, it is another form of the same. Then these must bring only that which is temporary or is wholly material. But prompted by a spiritual ideal which is seen in man's concept of the Godhead, Father, Son, Holy Spirit or body, mind, soul, these, then, are active, acted upon in the same manner as these give expression in the spiritual, in the mental, in the material affairs of man.

In the associations we find activities which will have to do with influences of people in every walk of life as was the experience of the entity in the experience just before this when it was in the name of Jonathan Hannigan during those periods of what may be called the period of reconstruction following the war between brethren. The entity using then the principles as to the entity applied from the study of the life of Washington, prompted the manner in which the relationships between the individuals who would become buyers, whether local or foreign, prompted the activities of the entity in establishing interests which have grown to be great powers in the land of the entity's present nativity.

The entity presented these in much of the manner in which another of the ideals or ideas of the entity were written as Lowell. Thus, we find the abilities of the entity in the directing especially of those activities between certain groups, is part of the consciousness of the entity.

Before that we find the entity was in what is called the Roman land, when there were those expansions of the land as an empire and the establishing of influences and developments in other lands.

The entity was among those who aided in setting the policies which would be used in directing as to what should be the contribution to those lands taken under direction or those lands put under subjugation. To the entity these should ever be as working together for the common good of both of the lands. As in those which might be expected as contributions from the northern portions of the African land, as those which might be from the Holy Land, from what is now the Turkish or Mohammedan land, though this is, of course, not in those special terms, but as directions.

Here we find the entity beginning the establishments of causes of why relationships between various groups, though under quite different circumstances, could be set as established truths between nations which held even varied ideals as to their moral or their spiritual lives and yet, as has been indicated, these in their application in the present, are to be manifested or expressed in the terms of spiritual ideals and will make for clean thinking and bring material manifestations best for all.

The entity was then in the name of Durocas.

Before that we find the entity was in the Egyptian land when there had been the setting up of an ideal by the Priest and especially by the King who had chosen the counselors for providing the better understanding between

peoples of other lands and setting, as would be called in the present, the offices of the aid, or the Cabinet of the President. Then the entity was president of the Young King as set by the choice of those in that period.

The entity had, as would be termed today, the position of the foreign relationships and these brought to the peoples of that period even when turmoils arose and the Priest banished, brought to the King a better interpretation of the needs in various portions of the then active world.

With the reestablishing of the activities of the Priest in that particular period, these tenets and truths brought the universality of good for the betterment of all in every walk of life. In all the various forms of development were portions of that set in the tenets and teachings of the entity then in the capacity as the representative of the King and of the Priest in its efforts with other groups as those in the Carpathian, the Persian, the land of Saad, the Golden Land and especially in the Gobi land.

Thus the tenets and the truths from other sources, then that which may be applicable in the experience of the entity for a unified activity becomes a part of the consciousness of the entity.

The entity was then in the name of Henk-elel.

In this experience the entity worked together closely with the propagandist or the choice of the tenets and truths which were published for relationships as one to another. These will be well for the entity to follow in the present.

Before that we find the entity was in the Atlantean land when there were those first disturbances which brought about the upheavals. The Sons of Belial were using the spiritual truths for self-aggrandizement, self-indulgence.

The entity, then in the capacity of the Prince of Poseidia, attempted to prevent the use of such and thus brought on a period of turmoils, eventually defied, brought destruction.

The entity will find in the present that no land, no country, which is not being directed by some entity whom the entity worked with or against at that period.

This is a period when instead of upheavals in material, in mental there may be established harmonious reactions among the groups which make for the social, of the political, of the human conditions of many lands. The application of the tenets of truth, spiritual truths—not in gobs, in small

doses—remembering as is given, which is too often neglected, too often forgotten: “It is the little leaven that leaveneth the whole lump.” It must grow as an individual, in grace, in knowledge, in understanding, to bring the unified activity under the source of truth, the source of light, the source of understanding. It is either made or imagined or disagreements in lack of understanding.

As to the abilities of the entity, then, and that to which it may attain and how: As indicated, an activity in relationship to individuals in all walks of life as: That brethren may dwell together in unity with the thought of that as the betterment of all, of homes, of relationships between various sections, and of other lands.

Ready for questions.

(Q) What is my mission in this Incarnation?

(A) As has been indicated, again dissemination of truth in its relationship to things, to conditions, to individuals, to nations.

(Q) Am I making progress in that direction?

(A) You are at the crossroad—the choice is to be made! Choose the spiritual import!

(Q) Should I proceed with the work I am planning for greater harmony in the industry; between management and labor?

(A) Provided the spirituality is included. For the spirit giveth life; the law killeth; the spirit giveth life!

(Q) Will this work prove as beneficial as I think it will?

(A) Do it for the cause of Him, who is truth and ye may leave the results to Him and it will not be a failure.

(Q) Is this the right time to present it?

(A) As has just been indicated, it is as was that which failed and the empire lost. It is as was when Poseidia or Atlantis was lost. The third time take Him wholly with thee.

(Q) Should I personally direct its distribution?

(A) Personally direct!

We are through for the present.

TEXT OF READING 280-1 M 56

(Retired Cotton Broker, Protestant)

This Psychic Reading given by Edgar Cayce at his home on Arctic Crescent, Va. Beach, Va., this 22nd day of February, 1933, in accordance with request made by Mrs. [268], his wife, Associate Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mrs. [268]

READING

Born June 5, 1876, Botetourt St., Norfolk, Va.

Time of Reading 11:15 to 11:55 A. M. Eastern Standard Time.

... , Va.

(Life Reading Suggestion)

EC: Yes, we have the entity here and those relations with the universe, and universal forces, that are manifested in the personalities of the present entity, [280].

In entering from the astrological viewpoints, we will find many of the influences coincide with those conditions that are represented as personalities in the activity of the present entity, as well as many of the influences from the appearances and the activity of the entity then acting in the individuality.

These, as seen, are in reverse order, as they were in the present activity or activating forces in the experience of the entity.

Hence, oft do we find those experiences when there is an understanding within the entity that to others becomes very much adverse to the normal influences or reactions that might be expected. Hence the body is called strange, or much adverse to the normal reactions from the influences that are in the experience of the entity and of others. Or, sometimes others would say the entity was very strange, very abnormal, when to the entity the activities would be the most normal, and more *reason* in self for the activities than from many an ordinary individual.

Then, we find the influences come under Neptune, Mars, Saturn; yet the benevolent influences in Jupiter—which make these tendencies:

Near large bodies of water may the entity always find the greater satisfaction in the activities.

To be among large crowds, high buildings or mountainous country, seems to bring about—in the thought and intent of the individual—great disturbing influences.

Yet, in the quiet of self, in the study and thought along certain lines—as reading, figuring, or even counseling with others, the entity finds the greater solace in the present experience.

In the solitudes, as we find then, does the entity (as we will see from the personalities) find expression in the activities that were in the experiences of the entity through that which has builded for individuality to the body.

From Neptune we find those influences that make the entity often called by many one that acts most normal under the influence of hunches, mysterious thoughts, signs, impressions, that to others are imaginative; but that to the entity are the *right* thing, though often adverse to the mind, development or thought of others.

The influences from Mars make one of high temper, one that rages at some very trivial matter; yet things of great import, that would be a worry or disturbing factor to many, the body laughs at or passes over as being a non-essential for worry, or for even disagreements. Yet often does the entity find those experiences where great problems with the minor things cause dissension in the activity of the entity or body in the present.

From Saturn's influences we find one easily at times turned from its thought or activity; at others very determined, yet suddenly seeking for penance and attempting to give expression in little ways, in extravagance in many ways, as to being sorry for those outbursts and for those activities.

These being tempered (as they are) through those influences in Jupiter, make for those benevolent feelings of expression that are builded rather as air castles often than as real activities. And those expressions or determinations set by the entity at such times, while many are never carried out, are of the import that would be of an influence in the experience of many were they expressed in the activities of the entity.

As to the appearances, then, and those influences that build for the innate expression or individuality of the entity:

The one before this we find was during that period when there was the establishing and sojourn of the peoples in the land of the present nativity, at and about that known as the isle or island of Jamestown. The entity was then among those that builded there, and with the experiences of those that brought the contentions and dissensions from many activities the entity gained and lost—and lost—through the experience. For, many of these things that were as dissuading others from associations with the natives, that were established in those sojourns there, caused much discussion and suffering in body, in mind, in many of the associations. Yet losing from those determining influences within self for the self-expressions that were gained through those activities. The entity was then in the name John Ailsworth.

In the present we find—as seen in the individuality, if the body will go aside with self in the quiet, or in a stroll, or even among a group where counsel is given—there is the absorption, or changes in attitude of the entity or body in such experiences.

The one before this we find was during that period known as the Roman, when there were those destructions by the people in power of those that adhered to a thought, a way, a change that was being brought by the adherence to a particular line of thought. The entity was then among the soldiery of the period, and—with the associations of those in authority as well as the associations the entity had with those who were persecuted—there was brought much that through the mental body put it at an unbalanced condition; for the entity was then pulled this way, that way, with the duty in the material life and that calling for the answer through the mental and spiritual life for those that suffered in body during those experiences.

Then, the entity finally threw itself, as it were, into the defense of those that made for the followings of those from the foreign land.

Hence again we find in the present, those that make for pretensions or those that are given to the activities in the spiritual life have a particular interest for the entity. Yet as suddenly does the entity in the present turn against, and berate, and belittle the activities of those who follow in such lines of thought.

The entity then, in the name Pothosin, was an individual of striking appearance in the physical.

In the present there is seen the reverential awe that is often experienced by the entity when there is the exhibition or activities of an individual with unusual strength in the physical or in the mental. And the entity holds such as something above the ordinary in the present.

The appearance before this was in those lands now known as the Persian, during those periods when there was the over-running or the attack of the land from the Bedouins—or the roaming people from the south and from the hill country. [Uhltd period]

Then the entity was in a position of power and trust with the king called Croesus, and was one that gave counsel; and was in a position of royalty and in power.

The abilities from that experience are those in which the entity acts the more normal in the present, respecting the keeping, preservation or expending of moneys or mediums of exchange. Yet in this even does the entity at periods find a reverting to the extravagance that was exhibited in the activities during that experience.

In the name then Medeni, the entity gained much through this experience until there were those overthrowings of those that were held to the entity near and dear; as the companion [288] of the king's daughter [369] was carried away during those experiences, and the entity then, in throwing self into the attempts to retake those that had been carried away, suffered in body, in mind, in experience; for the entity was taken captive, and through the activities of Edssi [437] lost much respect for that held as to the veracity of promises made.

The entity in the present, in extremes, makes many rash promises, yet intentionally within is the desire to carry on for the seeking out of those associations, or something akin to same, in the present.

The one before this we find was in that land now called the Atlantean, in Poseidia. The entity was among those of the upper classes who belittled self that there might become a better understanding between those that ruled in power, might and mind, and those that supplied the necessity for bodily adornments or material supplies.

Through this experience the entity gained, and often in the present those things dealing with labor saving devices are of interest. Hence at times there is exhibited a turn towards mechanics, or mechanical appliances; and in same would the entity have in the present exceeded or excelled much, had

the thought been carried farther in the developing periods of the entity's experience in the present.

The name then, as would be sounded in the present, was Auoir.

As to the abilities of the entity in the present, and that to which it may attain and how:

Through the associations of those with whom the entity experienced the developments or retardments in the earth, that made for the dissenting or dissemination of differentiations in material, moral and spiritual rights, may the entity succeed the most.

Study alone, study with many, often brings the greater developments for the entity's present activity.

So, with the rising of those benevolent influences in Jupiter, (that will rule those under its influence) in the next three years will be found the experiences when the entity may in the present, with those environs and surroundings, make for the greater development in this present experience.

Ready for questions.

*(Q) Why, and is there a cure for, streak of insanity in him and his family?
(Left out of original copy)*

(A) As indicated from those experiences of the entity through the activities, these have made for a retroversion or retrogression; not exactly (as the word indicates) going backward, but reversing or changing from the balances between those influences that are, in a way, hereditary and environmental; and these must be worked out through the experiences in those spheres in which they were lost.

As to meeting these, they are innate, they are builded, they are gradually being eliminated by experience.

(Q) What relation was he to his present wife in other periods?

(A) An admirer of the power, the position the present wife held in the Roman period; yet aloof from same, and disliking and despising same when there arose the determination in self to class or cast self's lot with those persecuted.

(Q) In the Persian these associations only came in contact during the period when the entity, or present entity known as [280], was a prisoner; and there was the administering only by the present companion [268] those things that made for the return of sanity, as it were, in that experience.

Hence the quieting, helpful effect they have upon one another at times. Also the dissensions, and the inability for compatibility at times; though this experience is only one of many in which there are those influences from an association—as in Jamestown.

(Q) What relation is he to the little dog Mona?

(A) He fought with the body in the Roman experience.

(Q) What was Mona then?

(A) The lioness that fought with the entity, and with those that destroyed many that the entity was then seeking to aid.

(Q) Will his niece Julia recover while in present body?

(A) We don't find the associations.

(Q) Why is he a sadist and why annoying wife?

(A) As given, from those periods there arises a reverting to the innate activities that impel the body to separate self; and at such times there come those determinations, as it were, to get back to those influences through the varied experiences when there were the dissensions, the reversions from the innate feelings; for the entity often reverts to that which would be called mental aberrations, for he sees much into the past.

(Q) What can his wife [268] do to help or change him?

(A) Just in the quietness, in the little things, the little kindnesses, the little gentlenesses that brought him to the better understanding of that being experienced in the Persian period.

(Q) Is he ruining his wife's health and happiness, and will they separate?

(A) She may be able to do more for him, and with him, than most any other! It would be well to expend self in saving, as far as possible. Not well to separate.

[Questions & answers 44-48 left out of original copy & typed on separate sheet for Mrs. [268].]

(Q) Has he many more years to manifest on this earth plane in present body?

(A) Three.

(Q) What will be the cause of his passing into another plane?

(A) Rashness.

(Q) Does he have any oriental ancestry? If so, what nationality?

(A) Through the Persian period, yes. From the material standpoint, in the present, these revert back through those that settled in the British Isles—maternally. [GD's note: I met him later. He looked sort of oriental.]

(Q) Any Japanese or Chinese?

(A) Those associations with same in the varied experience, making for an aversion at times and yet seeking to know their wiles often.

(Q) Where is he, and what is he doing at the present time?

(A) About those affairs for which he started out in the very late period. We are through.

Editor's Note: Alta, mentioned in this next reading, was a city in the region of Poseidia.

TEXT OF READING 288-1 F 18

(Stenographer, Protestant)

This psychic reading given by Edgar Cayce at Phillips Hotel, Room 115, Dayton, Ohio, this 20th day of November, 1923, in accordance with request made by self—Miss [288].

PRESENT

Edgar Cayce; Linden Shroyer, Conductor; Gladys Davis, Steno. Mrs. Cayce, and George S. Klingensmith.

READING

Born January 30, 1905, near Centerville, Alabama.
Time of Reading 11:15 A. M. . . . , Ohio.

LS: Now, you have before you the body of [288], who was born January 30th, 1905, at Centerville, Alabama. You will give a horoscope reading, a reading giving the effects of the planets upon the life and destiny of this individual. You will give the vocation in life for which this person is most adapted. You will also give the personalities and time in history of each appearance upon this earth plane. You will speak very slowly and distinctly.

EC: Yes, we have the conditions and record here. In the evening [About 1:30 a.m. her mother later said.], you see, the soul entered this body.* Goodly soul, and rather old, you see. One destined to bring, both from its own self and from the experiences of the past, much good to many peoples, and much good for individuals who put their trust and faith in the entity, for the soul and spirit of this entity has seen many and various phases of the evolution of the human family.

Under the conditions, and the rule of these, little of Saturn or Mars enter the present entity control. This we see coming under that of Venus direct. That of Mercury in the 7th house, Neptune in the 11th house, Jupiter in the 9th house. [See in 288-1, Par. R39, 9/23/34 astrologer's letter.]

The Moon in its effect gives that of the great increase in the physical, and also in the development of the entity toward the mark of the higher calling, as is set in Him, the Sun's effect leaving the afterglow of the relations as have been effected upon those with whom this individual has and will come in contact. * [Apparently soul birth was several hours prior to physical birth—See 288-36, Par. 5-A-7-A. See opposite situation in 538-30, Par. 13-A in which [538]'s soul entrance was several hours after the physical.]

One whose will force has, and will, when kept in that straight and narrow way that has been set for itself, lead to that of the Truth and the making of the soul, spirit and physical forces free.

One who, under the influences of Mercury's forces, with that of Venus, will bring much of this world's goods to the individual, through those of the forces that have to do with nature's or the earth's storehouse.

One whom the gods [gods—guards?] of the forces in natural force give of the better things of life, with the entity's developing through that of its own experiences upon the other planes through which it, this entity, has passed.

One in whom there will be, in the future, little of the earthly ills for itself, though one that will lend much to the assistance in the earthly ills of others.

One who will find its greater force in the home, and the dedication of its better self to the future generations of its own strain. [9/28/39 See suggestion in 288-45 seeking clarification.]

One who, with others, will draw much of the more beautiful things of the earth plane about them, and one to whom all obstacles become the stepping stones for higher development in this present earth plane.

One whose greater possibilities in the physical lie in and about the last days of June, October, see? June 21st to July 2nd, October the 19th to November 7th, and the forces of the natural elements lend to the developing of the entity here. [See 288-27, Par. 7-A, and 8-A clarification.]

One in whom the better forces in the natural elements will be the guiding forces in the manifestation of earthly welfare—that is, these to the entity, [288], we are speaking of, will become manifestations of the forces, as have been given, of the gods [gods—guards?] of natural force giving their sanction to the developing of the entity, with this entity's faith in the immutable laws of the Prince of Peace, and through these gain the dynamic forces of the greater development upon this plane. [See 288-27, Par. 9-A-11-A.]

In appearances and personalities, we find in this four:

Now, these as exhibited in the former appearances, there are many stages of the developing that may be given. This we find, those not of the whole life, but those points which had to do with the developing upon the earth plane, or that in those lives as lived upon which the soul and spirit of the entity developed to bring the various stages to the individual entity.

Just previous to this we find one born in the household of royalty, and of the royal family, in the King's Court of Louis the 15th. That of the King's own household, the daughter, and in the conditions as were surrounding the individual then was in the Court of that country, of which the individual and entity was a part, with the pomp, the glory, the magnificence of the worldly show as was manifest in that country at the time, with the education in the hands of those of the Church as was manifest in and through the minds (secular) of the people at the time.

The first change came in the seventeenth year of the life, then, with the meeting and betrothal of this individual to that of the Duke of York, as then known. This, we find, was not consummated, and brought to the individual that in the inmost soul of the distrust of man, or of the opposite sex, and the body then became an inmate of the confined walls, where the rest of life was spent, and only lived to the age in years then of thirty.

In this, we find that personality as is given in the present sphere, with the innate feelings oft of that same distrust, though the body, with the whole being and soul, enters into that which it makes a purpose. [See 288-10 on 3/17/25 indicating she was Louis 14th's daughter but lived during the Regency, when Louis 15th was the child king. See 288-27, Par. 15-A-18-A.]

In that before this we find in the land that is now known as Persia, [Uhjltd Period, 8,058 BC?], and in the forces under that of Croesus. In this we find this body still in that same sex as has been and is shown, and those points then we find that made the manifestations were in the association of the individual to whom this body then was close, that of the only daughter* of the ruler, and their studies and education of the time were together, though they were of different households; yet the position of him who was in the earth plane, the father, brought this body into this contact early in the life, and in this same place where the entity spent the days with this individual was where the life, as known, was taken by the invading forces from the South and East, and in this the aversion to those cutting instruments, for in that manner the bodily destruction came, and those forces, as given, in personality were the manifestations in the present sphere, and added that of loyalty to friendships made. [See 288-10 and 288-27, Par. 19-A, 20-A, also 288-38 Par. 9-A.] * [See 369-3 on 11/3/27.2/13/24 See 294-8 in re [288]'s association in the Uhjltd period. 7/26/38 See 1007-3 indicating Mrs. [1007] was a sister of the first Croesus, "being the name of a line of several kings that followed"; that she was later active during the Uhjltd period. Perhaps Uhjltd lived at the period of Croesus II?]

In that before this we find in the lands just before the present plane, as given, in the Egyptian forces, and in the rule of the second ruler of that land, when the glory of the country was near its height, and was in the household of Potiphar [?] [Ra-Ta]* but the sojourn in that sphere, was of short duration, for we find only a short span is given in earth plane. [See 294-147 through 294-153, July/August 1932 EC readings on Ra-Ta.]

In the one before this we find in that fair country of Alta, [See 339-1 on 5/27/33 saying Alta was a ruler, a scribe, just before the third destruction of Atlantis.] or Poseidia [GD's spelling based on Poseidon in Greek Mythology.] proper, when this entity was in that force that brought the highest civilization and knowledge that has been known to the earth's plane, and this entity was one of those who lent much assistance to the developing

of those forces that made the common peoples that they became the assistance in the knowledge as obtained. Again we find the entity in that sex as given, and was in the household of the ruler of that country. [This body (not physically) will be present when the earth is changed again, see? See 288-29, Par. 8-A expanding on “when the earth is changed again.”] This we find nearly ten thousand years before the Prince of Peace came, and this entity then found the destructive forces to life in the misapprehension of those who were attempting to be of assistance, and not by their fault was the catastrophe brought; yet not until the entrance into the land of the unknown did this entity come to the realization of this as truth, and in the affliction as brought to the physical were the personalities and manifestations of same brought through to the sphere at present. [See 288-10 and 288-27, Par. 22-A-25-A.]

Follow well in those paths that are set by the present entity’s will and knowledge of those laws that make [the entity] its self secure in the blood of the lamb, that taketh away the sins of the world.

* [GD’s note: This was one of the earliest Life Rdgs. I’m sure it was the Ra-Ta period, as we later came to know it. Not knowing how to spell it, EC told me to put Potiphar, as it sounded nearest to the sound I gave him, and he thought it was the Bible Character.]

Editor’s Note: Eden, as mentioned in this next reading, was a city in the region of Poseidia.

TEXT OF READING 390-2 F 35 ***(Maid (Domestic), Protestant)***

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Va. Beach, Va., this 15th day of August, 1933, in accordance with request made by self—Miss [390], Associate Member of the Ass’n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis, L. B. Cayce, Ola and Jerry Crume and

little Alice Caroline (Jerry) Crume.

READING

Born June 5, 1898, in Pforzheim, Germany.

Time of Reading 4:10 to 5:00 P. M. Eastern Standard
Time. . . . , N.Y.

(Life Reading Suggestion)

EC: Yes, we have the entity here, and those relations with the universe and universal forces; that are latent and manifested in the personalities of the present entity, called [390].

In entering the present experience, we find (as it were, compared with many) some unusual circumstances from the physical—surrounding the entity's entrance into the earth's plane at this particular time.

From the astrological influences, these also are somewhat unusual, out of the ordinary; the ruling influence being Saturn. That the entity entered into the earth, rather than into some other environ that is not for material manifestations, is unusual.

Hence, we find, in the entity's experience in the present, that there are many conditions in which it is necessary for the entity to make definite decisions; and such decisions have changed, and do at almost each period change, the whole material influence in the entity's experience.

These have to do, or have had to do, with the home; the material associations of individuals, material relationships with the own home and with those that would accrue influence *from* the entity's association—as well *as* the entity's associations in the present.

While these, as we find, have in the greater part been such (to the present) where the entity has developed in the soul and mental influences in the present, yet the conditions often seem as hardships to the entity materially; being in the position to meet influences, then, from the astrological standpoint, where determination and the use of will's influences are the most necessary factors in the material experience.

Also from the astrological influence we find Jupiter, with Saturn, being rather benevolent. Hence, while material conditions have often distressed the body, so far as relationships are considered as for want—or desire—or opportunity—or expression of self in a mental and material way, these have

(as many would consider) favored the entity in each and every change that has come in the entity's experience.

And, as we find, while in that period in October of the year just past the entity made those decisions that, for the material life, would have made considerable change in much that might be desired in the material affairs of the earth, these have brought—will bring—*greater* opportunities in the material, the mental and spiritual development for the entity.

For, the other influences from the astrological that are more benevolent will come into the entity's experience in the latter part of the present year and the early portion of the one to come. For, then Saturn, Jupiter, Venus and Mercury will all be (as for the *entity*) in a benevolent influence for the experience of the entity known now as [390].

As to the influences innate that these sojourns make in the experience of the entity:

One that finds it often a real job to, as it were, hold the temper.

One that finds in the associations with those that are spiritual-minded, and that think and speak often of such influences in the activities of individuals in the daily life, the easier to deal with; and greater opportunities come to the entity through such associations.

While there are those influences that make for the desire for changes in surroundings (material), in the associations in material affairs, these all—as we find—will come to the experience of the entity when the self is understood, and the relationships in the various activities of the experiences of the entity may be made to become more worthwhile.

Those things, then, that have to do with individuals and the home—in the culinary arts, and in the preparations of home in associations with many—are the fortes or the fields of activity, in the material sense, that bring the greater satisfaction to the entity in its present experience, to the present

As to the appearances, then, and their influences upon the entity, [390]—as called in the present:

In the one before this we find the entity was during those periods when there were those who journeyed from the Fatherland to the Holy Land, and those that made for preparations in the sojourn.

The entity then was among those that made this trip, as would be termed in the present, and among those that went as Crusaders; yet was of the same

sex as in the present. For, the material love—or the heart—then *prompted* the body not to be separated from those that were held near and dear to the body in that experience.

However, there came many disappointments—many disillusionments that the body then suffered in body, in mind; and in such made for self such resentments, such feelings in these disappointments, as to bring retardments. For, the body allowed self to be drawn away from those purposes, desires, ideals, in the experience; then in the name Elsa Claupenheiseur.

In the present are the influences felt and manifested; for in the *losing* of self in that sojourn or experience, there was the sojourn to Saturn for the cleansing of all those things that hindered.

Hence, in the present every experience is as but new, yet the more often those things that are held as near and dear—in material conditions, material relations—seem to fade, falter; or confidences are not as they should be kept. The *little* things seem the more often to interfere.

Yet, if there will be found first in the present that stabilizing of self, self's desires—in the mental, in the spiritual realm—in those things that partake of the spirit influences in the life, with the ideals held in the Creative Influences and trusting in those guidances that come with the belief in the power of Him that is the Prince of the World—*not* of darkness but of light, there will come a peace, a harmony, during those periods when the activities of the entity throughout the material and spiritual realms will bring joy, contentment, harmony, understanding, and that which maketh not afraid.

Fear is the greater stumbling block, ever, in the entity's experience in the present.

Before this we find the entity was in that period when there were the gatherings of many in the 'city on the hills,' when there were those that were persecuted for their beliefs in the tenets of the Galilean.

The entity then was among those of the court who made jeers and, as it were, made light and sport of those for their beliefs. Yet, with the sincerities that were shown, the entity came to the point of one halting between those that would join with these of the hated class; yet faltered and gained, faltered and lost—and gained. Yet, the entity suffered much in the disappointments of those that made sport and light of the determinations

that were set in the activities of the entity in that experience, in the name Veldejui.

And the entity was among those that came to know Titus, as the emissary or instructor for those that were or had been under the teachings of both Peter and Paul.

Hence, the entity found contentment and peace in the latter portion of the experience.

Hence, the more easily will the entity find in the present that which will bring joy, comfort, peace and understanding, especially when reading the letters to the Romans—and those of John and James in the latter portions of their chapters or books.

Before this, we find the entity was in that land now known as the Egyptian, during those periods when there were the turmoils and the strifes among those that were sent with the priest into banishment.

The entity then was among those who had come into the land with the peoples of the north, and was of the household of those that labored with the king; and taking sides *with* the king when the counsellor (in whose household the entity was) chose to send the priest into banishment. Yet, those whom the entity *loved*—in the *material* sense—joined rather with those that went into banishment.

Hence, the *material* distresses in the entity's experience; and these to the entity outweighed any of the questions that dealt with the spiritual or mental life of the peoples in the period.

Then the entity was in the name Rel-Elo.

In the experience the entity lost and gained: for with the return of the priest, and with those raised in power again (in the material sense), as there was the rebuilding, the entity was shown that the activities in the material must have their impulse and their foundations in the spiritual life—and the spiritual things of life, if they are to be such as to bring peace, harmony, understanding and contentment; or, as was termed in those periods by him who had come as an emissary, a teacher and a builder from the Atlantean land (with whom the entity became associated), the law of *one* must rule. For, there cannot be a separation of the spiritual and mental life from the material things, without becoming stumbling blocks in thine own house, in thine own understanding.

In the present, as will be found, the adhering closer and closer to those activities that deal with the constructive in Creative Influences—which arise from the mental’s activity, or mental’s feeding upon the spiritual lessons that may come from the directing influences in a life attuned to the Creative Influences—will bring those understandings that make *life*, in the physical sense, become worthwhile in the earth’s plane.

Before this we find the entity was in the Atlantean period before the second of the turmoils that separated the islands or broke up the land into islands; and in the city of Eden in Poseidia did the entity then dwell.

The entity was among the Atlan [?] lands and peoples, and in the same sex, and of those that served in the temple during the building of the temple to the One, the law of the One, the understanding of the law of the One.

Then the entity became enamored with those of the house of Baalilal, and faltered in the experience; yet it was forgiven much through those sojournings in the understandings of that given through Quoauda in the land. The entity was in the name Emmelza.

As to the abilities of the entity in the present, and that to which it may attain—and how:

As is seen from the experiences, while much must be determined in the present—both from the mental and material aspects, and mental and material associations and relations of the entity, in finding self in the law—the understanding of Him that will guide, guard and direct those that put their trust in Him, and not of themselves nor in the activities of individuals that partake more and more of the material forces in the earth—may the entity find in self the ability to become a channel of blessings to others; through the trust, the love that is shown in service to the Creative Forces found in Him that gave, “Come ye that are weak and heavy-laden with the cares of this world that have been builded in thine experience throughout the ages in the earth, and put thy trust in me; for my burden is easy to those that love the Lord’s way.” His arms are not short as men’s arms, nor are his promises short as men’s promises. For, His love endureth to those that despise the shame but remain true throughout every trial, every test that may come. And, it is only the little things that build in the heart and soul; just the kind word, the gentleness of manner, the meekness that gives peace, the patience that maketh for the soul’s happiness in His ways.

Ready for questions.

(Q) Would it be better if I gave up all thoughts of marriage and children?

(A) The opportunity will come; for, to build the home—those that make for the cherishing and directing of the lives of those that may be lent to a union of love in the body—is to be a handmaid to the Creator.

For, the home becomes—to such that conduct their lives in that direction—as an outer door to the heavenly home.

For, as man and woman pass through God's other door from experience to experience, those that have been directed by thine hand will make for the blessings of the efforts put forth in the home.

(Q) Are Joe [. . .] and I spiritually fitted to be married?

(A) This may best be determined in self by taking that which is the desire in the heart of each to Him that giveth light and understanding, through prayer and meditation in His ways.

For, let thy going ins, thine coming outs, be *founded* in the ways He would direct, in thine meditations.

We are through for the present.

Editor's Note: This next reading reveals an incarnation in Atlantis and Egypt, with many visits to Poseidia.

TEXT OF READING 423-3 M 46 ***(Executive, Spiritualist)***

This psychic reading given by Edgar Cayce at the home of Mr. and Mrs. Carl Percy, 10 Park Avenue, New York City, this 22nd day of January, 1934, in accordance with request made by self—Mr. [423], Associate Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Hugh Lynn Cayce, Conductor; Gladys Davis, Steno. Mr. [423] and wife.

READING

Born January 29, 1887, one minute after midnight,
Ogdensburg, New York.

Time of Reading 2:30 to 3:15 P. M. Eastern Standard Time.
New York City.

(Life Reading Suggestion)

EC: Yes, we have the entity here and those relations with the universe and universal forces, that are latent and manifested in the personalities of the entity now known as [423].

In entering, we find the astrological aspects—that there are those influences in same, but rather as to the application the entity has made respecting its sojourn in astrological environs than as to the position of the planets or of the various conditions in the astrological chart. Hence we will find that the variations that may occur depend upon what the entity has done respecting such conditions, and as to urges that are existent in the mental body. Hence we find these as the astrological urges in the mental aspects of the body:

Uranus being an influence in the experience of the entity in its last sojourn, brings the periods of particular interest in certain lines of endeavor, lines of activity, and makes for that tendency that at times is to the entity ascribed—as to the entity being very warm or very cold on any subject, any given subject, whether pertaining to the occult influences or dealing with the more secular things in life. Hence at times the entity is called an extremist, and making for periods when there are certain changes or definite changes in the attitude of the entity respecting that which may be requiring the interest of the entity at that time; making for abilities in the entity's development in the mental influence in this particular field of activity.

And also, with those sojourns in the Jupiterian influence, makes for a great scope of vision to the entity, in its abilities to grasp the activities in many fields in a material world that deal rather with the basic principles or the mental attitudes of individuals. And a judge of human nature, and individuals' reactions to the various attitudes, whether of the psychological effect or the more material aspects as related to their mental capacities or abilities. Hence the entity may at all times be considered rather as one that would be able to convene with others respecting determining abilities in mental fields of activity of other individuals, bringing in more the material

experiences in the present earth's sojourn of periods when there has been considered very much ups and downs in the material affairs of the entity. And save for those saving graces that may be considered from the sojourn in Venus, would make for some real antagonistic influences in the mental experience and attitude of the entity respecting disappointments in individuals who through their activities brought much in the experience of the entity as related to confidences that have apparently been misplaced. Yet these make for rather—if they are applied in the mental forces of the entity—steppingstones for an advancement in the mental and spiritual field of activity.

Hence we find from this Venus sojourn also that wherein the entity is at times quick of temper, in the more sober judgements there is much of mercy, patience exhibited regarding the activities of its fellow man, that would not be tempered so without the use of will towards the entity's developments. And, as we shall see, great has been the development of the entity through the earth's sojourns, though some under very trying experiences—as would be called—in the material affairs of individuals.

As to the sojourns in the earth, then, as we find them, that influence in this particular period of the entity's environs:

Before this we find the entity was in and during those periods in England when there were being the gatherings of many peoples that were expressing themselves in material activity regarding the overrunning of others in a land that had—to that belief in the experience—become as a people being overridden.

Then, in the name Carlin, the entity went with and among the Crusaders to the Holy Land, and during those experiences gained much in the application of that which may be held as an ideal that may indeed run to seed if there is not made the practical application of the ideal in the daily relationships of individuals.

And much of that experienced in the present entity's sojourn, or experience of being able to be a good listener without condemning even those that are in error according to the ideas and ideals of self, arises from that period. Hence tolerance in the present may be said to be a virtue of the entity from that sojourn.

Before this we find the entity under very trying experiences in the forests of that land above or about the Roman land, when there were the hunters of

the kings and those in high positions; and the entity was given charge concerning the activities of those in power.

And the experiences of the entity as related to the animal kingdom, as to the forest and to the peoples of the forest in that period, have brought much of the love in the present of those things that partake of the natural forces in their activity.

Then in the name Catalineu, the entity lost and gained. Gained through gathering from nature and its surroundings the understandings of the expressions that might be found in the living influences, though considered in a different kingdom, as to be a manifestation of life in a material plane. Losing in the grudges, in the feelings of the determinations to protect, or to proclaim rather as to slaughter, as to the unkindly feelings as were given. Hence we find in the present a feeling as of a gentleness to the animal kingdom, to that in nature in the great outdoors, that brings to the entity the illustrations of how the finer things in man's experience may be used as illustrations of man's activity as relating to those things that come into man's experience. Hence this may be said to be rather also a period of development in the entity's experience, for again there was gained not only tolerance but mercy, patience, and the beauties that come in nature itself. And in proclaiming same in any field of activity may be a portion of the entity's gaining that position in the affairs of men, or in a material world, as to bring those powers or those positions for activities to become more in line with which is the desire innately and manifestedly in the present experience of the entity.

Before this we find the entity in that land when there were those activities known as the buildings in the plains of the Arabian land, when the leaders of a tribe—or tribes—had brought an understanding to the peoples of the application of the spiritual truths in the affairs of individuals in the earth.

The entity then was among the Grecian peoples that came as aids to those things that were being presented by Uhltd, the leader, in that sojourn; aiding the leader in the establishing of that as to how the tenets and truths might be spread into other lands, as to how they might be an aid to those that were seeking to find a truer relationship with the Creative influences in the experiences of individuals.

In the name Uljdui, the entity brought to self and to many another the influence in individual and in group life that made for an advancement in the experiences of the entity and those the entity influenced by the building up of co-relationships between groups; though their tenets and their lessons to be learned were under varied circumstances and divers activities among other groups.

The entity gained in the experience throughout, and in the present there are the judgments as to the material things that relate to the activities in peoples' affairs, that which will influence them in the activities in their mental beings as well as to cause them to act in material way. These are found in the applications in the experience of the entity in the present.

Before this we find the entity during those periods when there were those sojournings of groups and individuals from the Atlantean land to the periods of activities in that now known as the Egyptian land, when a turmoil and a strife was in progress.

The entity made many trips to and from Egypt to the Atlantean land, to Poseidia, where the activities of a peoples in a commercial way and manner, in a spiritual way and manner, had brought a high order of civilization—as would be termed in the present.

Finally settling in the Egyptian land when there had been the restoration of the priest Ra-Ta, the entity—given into the activities of the commercial forces of the land—aided in bringing much to a peoples, to break down the conditions that arose from the rebellions between the natives and those who sojourned there for their own development and for the maintaining of those influences whereunto there might be given greater expression to the manifestations of the relationships between man and man, and between the Creative Influences, and how that the application of a soul to its fellow man *made* for manifestation of the spiritual and soul forces in the earth.

Then in the name Ptl-carl, the entity gained and lost. Gained in those activities in the temples in the Atlantean land, as to the orders, as to the priests, as to the initiates that aided in establishing the law of One. Losing in the turmoils that arose in self. Gaining again in aiding those to build up in a material way and manner the manners of expressing those things that had been gained from the spiritual associations in the Atlantean land, and in those that were builded in the various offices in the Egyptian land.

Becoming, as it were, the Prince of Egypt when the king and the priest began the establishing of the relationships with others, the entity—appointed to the office of the director of these conditions that were to be given out to others—brought much development to self and to those whom the entity spent its experience in attempting to aid.

As to the abilities in the present, and that to which it may attain, and how:

As has been seen from the experiences, whenever there have been those activities that have made for the exemplification of the so-called virtues in man's activities, there have been brought for the entity developments mentally, spiritually, in its relationships for its own soul's activity. For, only by aiding others may the soul within itself advance for its development towards filling that purpose for which it came into material experience in the earth (and as the entity finds, and as the entity seeks to know for what purpose it entered into this present sojourn in its present surroundings): That there might be manifest in the flesh those things in the mental and soul body that have been gained throughout the sojourns in the earth. For, only by manifested acts that make for a closer relationship of the soul to that source from which it sojourns, may there come the consciousness of self—and in self—being at an at-onement with the Creative Forces or God in the earth.

In the present, then, there are those abilities to influence groups, influence individuals, as to their proper relationships to the material conditions in the earth as related to their mental and soul development also, as well as to the more material things of life. Yet the greater joy, the greater development may come in making manifest those virtues that have been manifest in the earth by the entity in tolerance, in a closer sojourn of the manifesting of love and patience, and truth, and life, and light; for life and light are the manifestations of God in the earth.

Ready for questions.

(Q) Please give name and history of highest spirit guide assigned to my wife and me?

(A) These had best be sought in self. Not that these may not be given, for they are present with thee in thy activities; but “What is thy name?” that has been sought by others, and as the answer came then, “What meanest these experiences in thy life?” so may the name come to thee, even as it did to

Elkannah [Elkanah-1 Sam. 1:21; husband of Hannah, father of Samuel] as he offered the sacrifice, as he offered meat—for he is thy guide.

(Q) Has he any instructions as for our contact with him?

(A) Seek and ye shall find. Put into application that thou knowest day by day, for it is line upon line, precept upon precept, here a little and there a little that ye gather together those forces that make for the greater material manifestation of those influences in thy daily experience that may bring thee to the consciousness, to the understanding of those forces that would aid thee.

For, as has been given, when thou hast shown in thine heart thy willingness to be guided and directed by *His* force, He gives His angels charge concerning thee that they bear thee up and prevent the stumblings that come to the sons of the Creative Forces in and among the sons of men.

Hence keep—keep—true to self and to that thou knowest, for the way is open before thee. Seek rather to show thyself as one worthy of acceptance to the God influence that is shown in man's experience through the manifestations of His Son in the earth; for He is thy guide, *He* will show thee the way. His brethren, His brothers in the activities in the earth, may show thee thy way.

(Q) What is the sign of his presence?

(A) The circle with the Cross; these make for the sign that all thou hast heard is fulfilled in Him.

(Q) Who is A-z-u-a-b?

(A) One that would make known much, but seek—seek—seek; yet thou knowest, as in thine earthly experience, knowledge without the use of that thou knowest comes to naught. He will be near, but let him make manifest—let him speak the *name*; for *He, He*, will guide when thou hast prepared thine self for the greater work that lies just ahead.

Give glory, then, to the Father through His Son, that He hast thought, He hast shown, He hast manifest in His relationships with thee that thou art worthy of acceptance for a definite activity in thine experience. And, as thou hast hated in thine brother the faults, the fault-findings, the untrue to their obligations, the untrue to their relationships with thee, so let this attitude make thee ever humble in His presence; for His law, His Cross, His arms may sustain thee; for it is given thee in His name, the Christ, the Lord of all, that His ways are not past finding out, His love is not past being

given in thine own experience with thy brothers day by day. For, as thou walkest in the way that brings life, light and hope into the experience of thy brother, so may His joy—that passeth understanding—be in thine heart and quicken thy soul as to being near with Him.

We are through for the present.

[GD's note: Suggestion given to Edgar Cayce for his own betterment on waking. Answer, "A very much better attitude exists from this experience." He had been saying all morning that his disposition was very bad, etc.]

TEXT OF READING 961-1 M 55

(Writer, Agnostic, Psychic Researcher)

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 25th day of July, 1935, in accordance with request made by the self—Dr. [961], Associate Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Gladys and Charles Dillman, L.B. and Hugh Lynn Cayce.

READING

Born October 17, 1880, about 4:00 A. M., at Gore, Jersey Isle, Channel Isles, Great Britain.

Time of Reading 10:55 to 11:35 A. M. Eastern Standard Time. New York City.

(Life Reading Suggestion)

EC: (In going back over years to birth date, "- '85, a change. Yes. Of the family of Charringtons, Isle of Man—as the records thereof.")

We have the entity now known as or called [961], and those records that have been made by the entity through the experiences in the earth, as well as the astrological aspects of the entity's sojourns in those environs.

For the entity has in many of the experiences in the earth altered, through the application of the will, urges that arose from other sojourns. So the astrological aspects are not as impelling in the present experience as they might be in some.

Hence we find that if the activities were judged only from the astrological aspects at the time of the birth, we would have *little* that would coordinate with the experiences or the application of the entity in its relations to its fellow man.

Yet innate urges, without respect to the will, are apparent; as seen from sojourns in particular or individual experiences through astrological influences.

These, as indicated from the entity's experience, are as signs, indications. Yet that which the entity does or has done about same alters, has altered or changed, these much.

We find the Mercurian influence makes for a high mental ability that tends towards the *analytical mind*; yet this has been altered in the aspects from Jupiterian influences, so that at times the judgments have been rather governed by the aspects of the individuals' or *group* activity in respect to same than by that which has been held to by the entity itself.

Yet the *abilities* in the *analyzing* of experience, conditions, the prompting influence in the experience of individuals, are as high in the present entity as may be experienced in scarcely another

These have made for those periods when in the present experience there have been turmoils, not only with self but *questionings* by and of others as to the activity of the entity.

The Venus influence has also made for changes in the relationships with friends, in marital influences, in the activities respecting sentiment and those attributes of a human experience. In this portion of the experience has been where the entity has through the *will* force changed, as may be termed from the mental standard, the environs in which the entity has been and may be drawn.

Then, there is the innate ability for the entity to make friends, but as easily to lose them.

For while contention is not a portion of the entity's experience, it *is* a part of the entity's *development* in or upon questions that arise in the

experience through the activities of individuals in their relationships to the fact or the *possibilities* in hand.

As to the appearances in the earth, then, and those that make for an influence in the experience of the entity in the present; while all may not be given in the present, these, as we find, have their greater influence in the experience of the entity in the present:

Before this we find the entity was in the earth during those periods when the land of the entity's present nativity was being expanded, or making for expansions in explorations and in fields of activity that brought about many changes in the land.

The entity then in the name Geane Cabot (related to John, yet not of the same family or of the same father) was a seaman in the greater portion of the experience; making observations pertaining to the activities in sailing and in maritime activities.

Hence the sea, the oceans and sailings have had both an aversion for the entity and yet something that has drawn the entity towards being in close relation especially to those who have gone, do go, on long journeys that are both material and mental, and spiritual.

Or there naturally arises innate within the experience of the entity in the present, from those activities, the tendency to deal or to delve into the *mysteries*; not only of material life, not only those things that pertain to the mental experiences of individuals, but those things that deal with the first causes or the primate influences in the activities.

The entity gained during the experience, also lost. It gained in that which was given in service that others might be the safer in their material associations. It lost when much of that in the material manner was turned into self-indulgence, self-aggrandizement.

Hence we find those experiences rising in the activities of the entity in the present when self is misjudged in abilities by self, as well as being censured by others as to what have been or are the promptings for the entity's indulgences in given directions.

These are the innate influences and the manifested activities from the experiences of the entity in that sojourn.

The making for the *betterment* of these, as we will see, will arise from the setting of a spiritual ideal.

Before that we find the entity was in those periods when there were the questionings among the Jews, the laity, the Roman activities.

For the entity was a Roman soldier in the service of one Pontius; *not* Pilate, but under the *supervision* of Pilate during those periods of the sojourn of the Son of man or Jesus of Nazareth (so called; should be Nazarite!), in that experience in Galilee, Judea, and the lands thereabout.

The entity came under the activities wherein much was experienced by the entity because of those activities of that Man during the sojourn there.

Thus in the present the entity may do well, may find the greater aid and help, to harken to those promptings that were the experience of the entity during that sojourn, as Ponticalos.

In the experience the entity may be said to have gained in the material, the mental and the spiritual aspects of its sojourn through those activities.

While the entity was in the capacity of a soldier that took orders, that gave commands, that made for the keeping of peace in the *physical* sense; yet those things that pertain to the varied forms of law as under the various types or characters of activities, penal law, moral law, religious law or the theological understanding (which arose as turmoils during that experience), are experiences in the present sojourn by the very associations of ideas and the relations they have from that which prompts individuals' activity.

If through the activities of the entity there is first set *not* a material ideal, but rather a spiritual ideal, there will be found—with the mental capacities and mental abilities—that the entity may turn within oft for that which will become more and more the ruling influence in the present experience of the entity.

And as more and more of this is correlated with the various facts that were gained by the entity during that contact and that experience with the Son of man, Jesus the Nazarite, ye may come more and more to understand what may be the promptings of each and every individual who in a service to his fellow man may be as He; not regarding self but being of a service to his fellow man.

For as He gave, "As ye do it unto the least of these, thy brethren, ye do it unto thy God."

For that creative force, that spirit that *prompts* the activities in a material world, arises within the heart, the soul of each individual in meting out to its fellow man. For one may not hate his brother and love his God; one may

not worship his God and hold malice or envy against his brother. For these are of *One*, and the Law of One must carry through.

As ye sow in spirit, so may the mind build that ye reap in materiality. As ye sow in materiality, so may that mind build to make for dissension or a paralleling of an activity in the spiritual import. They are interchangeable.

Keep the faith that thou didst make in thine experience in that sojourn.

Before that we find the entity was in that land now known as the Egyptian, during those periods when there were the incomings of those from other lands for those activities that were begun by the Priest there.

The *entity* was a sojourner from Atlantis, or from the temple in Poseidia.

During the sojourn in Atlantis it made for an advancement. But with the changes that came about, and because of the suppressing of the entity, as Ajalaten, by Axtell and others from Atlantis, by those chosen in power in the Egyptian land, the *entity* turned within self; making for destructive forces for self and contention among some of those that *would* make for aids in the Egyptian dispensation of those tenets and truths that were correlated by or from the other lands during the latter portion of the experience there.

Hence we find in the present experience of the entity the questioning ever of many of those that are put in authority, whether political, commercial, social, or of the spiritual order.

Yet the entity is not as communistic as it would have others often believe, innately within self; yet sufficient to make for disruptions oft in the experience of the entity.

But if there will be more and more the correlating of those tenets which the entity gained later, in the experience that followed, as we have indicated, more and more will there come in the present experience that which will bring not only material harmonies but mental and spiritual justices in the activities of the entity.

In that Egyptian experience the entity copied or wrote much, most as a contradiction to much that was being sent or attempted to be sent out from the Egyptian activity.

Yet later, coming more and more in accord with those pressures brought to bear from the sojourns or activities of those with whom the entity became the more materially associated (among the peoples of the Egyptian natives),

greater and greater became the power for *good* in the experience of the entity.

And in the latter portion the entity had seen, had gained, something of an awakening as to what had been lost by its own—as would be termed in the present—hardheadedness.

As to the abilities of the entity in the present, and that to which it may attain and how:

As the abilities lie in being rather the investigator, the analyst; able to depict by writing, exhortation, lectures, that which may be the help, the aid for many who stumble here or there in their confusion of the mental and spiritual attributes of their inner selves; so may the entity aid and gain the greater understanding and soul development in such activities in the present.

But keep that faith thou didst learn in those halls about Jerusalem and about Caesarea Philippi, and along the Jordan; for these have a drawing upon thy inner self so that, if ye will but respond, hope may spring anew and an *understanding* and an awakening may come that will bless thee!

Ready for questions.

(Q) Am I engaged in the proper life work?

(A) Engaged in the proper life work; if an ideal of a spiritual nature, as gained in that Roman land, is adhered closer to.

(Q) Will there be new and important discoveries made, and when?

(A) As there is more and more understanding, and the searching for the spiritual aspects, the spiritual promptings of individuals' activities.

(Q) How can the work of the American Psychical Institute be best carried on, and in what locality?

(A) As we find, in the present surroundings or environs; yet with a constant drawing upon those of other fields, as establishing in varied centers where interest in such kindred subjects may be used as regular meetings or places for the entity or body to discuss these findings of the Institute.

As would be a group in Philadelphia, in Washington, in Cleveland, in Detroit, in Hammond (*not* Chicago), in St. Louis, in Kansas City, in Salt Lake City, in San Francisco or in Los Angeles or San Diego.

(Q) Will it be possible to do the proposed work in California this summer?

(A) Be well!

(Q) What was my paternal grandfather's name, and where can records of his life be found?

(A) Sylvester; or as has been indicated—Isle of Man.

We are through for the present.

Editor's Note: David Kahn, at whose home this next reading was given, was a close friend and major supporter of Edgar Cayce and his work.

TEXT OF READING 615-1 M 24 ***(Executive)***

This psychic reading given by Edgar Cayce at the David E. Kahn home, 44 West 77th St., Apt. 14-W, New York City, this 24th day of July, 1934, in accordance with request made by the self—Mr. [615], new Associate Member of the Ass'n for Research & Enlightenment, Inc., recommended by [257].

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mr. [615], Mrs. [4633], a Mr. Haltz, and Mr. [257].

READING

Born May 15, 1910, in Allentown, Penna.

Time of Reading 5:10 to 6:05 P. M. Eastern Daylight Savings Time. N.Y.C.

(Life Reading Suggestion)

EC: Yes, we have the entity and those relations with the universe and universal forces, that are latent and manifested in the personalities of the present entity, now known as [615].

In giving that which may be helpful for the entity in the mental and soul development, first it would be well to repeat what we have given heretofore

through these channels; that those entities who have entered the earth's experience during the period between 1909 and 1912 are to be the rulers, the guiding factors, *or* those that bring the greater consternation in the affairs of those with whom they are associated in any walk of life. For these are in the main not only Uranians but Atlanteans also; hence are particularly endowed—through that which has been builded by the experience of the entity in the astrological sojourn, as well as in the earth's sojourn—as leaders that are to many eccentric in their activities, whether they be for weal or woe; and are those that are of high mental efficiency. As to whether this ability is to be guided in constructive forces, or into influences that will wield destructive activities, is to the entity the *entity's* problem.

The astrological sojourns, then, are rather *innate*, or give to the entity itself those things upon which the *entity* or body-mind dwells in its *individual* thought and the expressions of same. And rather than from that often given in astrological aspects, is from the entity's or soul's indwelling in the environ of the planetary or astrological influences about the earth. For the earth, upon which the entity resides as a separate individual in the present, is only a portion of a great solar system, which in turn is a small portion of other great systems. Thus it is the gift to an individual, that is an integral entity; a soul, a body, endowed with those attributes of the Creator of life, light, immortality, the worlds and all that be therein. Each soul, then, is a material (in the body) manifestation of that Spirit, that First Cause *of* man's separation from the whole.

This entity has as its greatest factor, then, from the astrological aspect, the Uranian with Saturn influence; making for these as the factors in the entity's thought:

That which is of the mysterious appeals to the entity; those elements that are not underhand, though they may be developed in the experience to the entity—to use the knowledge. For knowledge in itself is only valuable when put to work; and whether constructive or destructive depends upon what the soul does with same through the *will*, that may make for a development or retardment in the experience.

Also there is the tendency for trying something new; changing in its aspects or views respecting things, conditions, people, or associations even. Not necessarily unstable in self, but a “tryer”; or, as would be termed in the

aspects of some phraseology, one that may be induced to try most anything once.

As to the abilities in this, not only does the entity become a natural leader himself but leads and influences others through he may not be associated in body or in person with the individual in his or her activity.

Influences from the Jupiterian sojourn, combined with the Uranian and Saturn, make for those activities in association with large numbers, large groups of people. The activities of the body must be, then, constructive for self—in the first thought of self—with those things that pertain to the largest group of activity, the larger association of places, the larger association of things. Hence, in the whole association, these make the entity one wherein during the present sojourn it must, for its own soul's development, for its own better contentment, keep a watch upon self. For it, this entity, may not do *anything* in moderation. He must be either hot or cold, no—or seldom any—middle ground *can* be taken. Not that he becomes hardheaded, yet he's very often very set as to that he determines to do—as to whether this is to use or abuse the privileges that are accorded the entity in the associations. At times he may ride roughshod over others. At others it may be seen that he will go to the extreme of being as tender, as patient, as long-suffering as one of the more gentle mien; yet the purpose in self is to be carried out. Hence the greater warning that may be given to the entity in the present is:

First know that which is chosen to be the activities in this appearance, in this experience, is constructive; not only from the spiritual sense but from that which creates or makes for or would eventually bring harmonious experiences in the activity of the body-mind.

First, then, study to know self and that which *prompts* self in its activity. From what standard, qualifications of associations in the commercial world, in the moral world, in the spiritual world, does the entity choose its ideal? For this is the basis from which the entity must choose its activities, if it would make of this experience a contribution in this sojourn that will develop or build into the soul for going in that direction it *must* go for the necessary creating of the longings that each soul finds in its journey through materiality.

Then, as to the influences from these astrological influences (that are innate, to be sure), they are as follows:

One of exceptional mental abilities.

One that is very strong or very weak in its choosing of directions for activity.

One very set when it has chosen.

One that is naturally in itself, and in its associations, a leader.

One that may make a success of things that are *new*, especially in the mechanical or in the scientific or in the commercial world; one that may use things that are *new* and make the success, financially or materially or socially, when others would fail. Choose not, then, those that are old and staid; for the entity chooses rather those things that show activity. There must be pep, there must be change, there must be alterations, if the entity would find that even which holds the attention—or that which to the entity is even *worthy* of real serious consideration!

But know the basis for that ye choose as the ideal, in whatever direction or association may be taken.

Then, as to the appearances in the earth, and those things that come more into the material things as to the character of associations in the present:

Before this we find the entity was during those periods when there was the choosing of those that were to guide the policies and the future of the new government in this particular environ in which the entity finds expression in the present; during that period when Washington was made President.

The entity then was among those in the banking or financing in that city now known as Philadelphia, the name then being Goldestein. And with the activities that were then brought about with the establishing of the banking interests presented by the ones first set in charge of the treasury activities, the entity then aided in forming the policies of the various centers as they associated with the Federal or the first Government. And there still may be seen in those connections and associations some of the activities of the entity during that experience.

In the material world the entity did not rise to notoriety in the commercial or in the spiritual and soul development during that sojourn, yet the entity gained; for much of that experienced was in setting self in those relationships to his own peoples that brought the consideration of the peoples' activities during that sojourn.

From that experience in the present, the entity has at periods defended—yes, even with the hands—his own people; and slights and slurs to people of his own race are scarcely tolerable or tolerated by the entity. Yet tolerance as to abilities in others is a virtue to which the entity gained in that experience; as an advisor then to Hamilton in that sojourn.

Before that we find the entity was during those periods when there were many called on to go in defense of a cause in the Holy Land.

The entity then was in that land now known as the Fatherland, or Germany. And when this was brought about, by decree, those activities in what is known as those periods when they banded—or men banded themselves together to defend a cause, the entity—though not of that cause, not of that purpose—joined in the Crusade that went as the Second Crusade from the German land.

In these activities then the entity, known as Reuen, was among those that entered into the activities of the people in what is now known as a portion of the Turkish land. And though among those that lost their lives during that sojourn, the entity established during that experience what may be said to have been the first trade relations between that land and what is now known as the German land.

The entity gained in material things rather than in the soul or spiritual developments, and must meet much of that experienced during that sojourn in the present. For it is not as to how much an entity or soul has that counts, or as to the knowledge, but what is the purpose, the aim, the desire.

Hence, because of self-aggrandizement the entity lost during that sojourn; yet in the present those things in which the entity may deal—with foreign lands, or the present activities that may deal with foreign exchange or foreign conditions and associations—may bring in the material or commercial world the greater sources for returns for that in which the entity may engage.

Before that we find the entity was during those periods when there was the return of the peoples from the Chaldean land to the Holy Land, when the temple was to be rebuilt.

During that trek under Zerubbabel did the entity set then as an aide to those that counseled, not only with the rulers or those in power but in those lands through which these peoples were forces to pass, and in making the associations and connections with the people roundabout the city.

The entity then, in the name Hezkiel, *gained* mentally, spiritually, morally; for the purposes were for the reestablishing of those activities that have kept, will keep, the name of Jehovah as the rule among men in the earth's plane.

The abilities of the entity in that experiences were to make for the helpful and hopeful associations and connections, for these were much of the activities of the entity. And though the peoples journeyed without escort, though they journeyed without the defenses roundabout, the entity was able to create hopefulness within the minds and the hearts of those that followed in that return to their purposes of worship, their purposes of activity. The entity *gained* by being able to implant in the hearts and minds of those that they were in the Lord's hands.

Much may the entity gain in the present, in making for that balance necessary for his activities in the earth, from not only those things that were given by Zerubbabel but Ezra and Nehemiah—as counsel to those; that those who know God have a *mind* and a purpose to work for the good of their fellow man.

Before that we find the entity was during that period when there was the breaking up of that land now known as the Atlantean, when those people journeyed from Poseidia and Atlantis to that now known as the Egyptian land.

The entity was the king or the leader, Axtel, that worshipped the *One*, or the Law of One, and led in gathering and taking care of those records of the Atlanteans as to the abilities to use the unseen forces in the activities as related to the material things of man.

Hence in the present from that sojourn we may find that those things pertaining to electrical forces, those things pertaining to the communications of individuals in various portions of the land, those things that delve into the innermost portions of the earth, are always of interest to the entity.

Then, as to the abilities of the entity in the present, and that to which it may attain, and how:

As may be seen not only from the warnings but from the virtues of the entity or that which has been developed in the soul of the entity now known as [615], it depends most upon self as to how high it may rise or as to how low the entity may sink in its dealings with its fellow man, in its activities

that may bring about those things that will create for the greater number peace, harmony or joy. For the abilities are there, whether chosen in this or that field; yet that which deals most with the associations of groups or nations with the activities of other nations offers for the entity the *field* of service or activity in which the soul, the entity, the body in the present may bring to self, to its fellow man, the greater service.

As to how this may be attained; first in the inner man study to show thyself approved unto that God thou didst choose to serve as thou aided in leading thy people back to thy Holy Land to the reestablishing of the temple there. Establish first that temple in self, to keep body, mind, soul, clean in the relationships with thy fellow man; and that power, that force, that influence that guided thee aright in rebuilding the temple, in rebuilding what was a destructive force in the minds of many, will guide thee in *directing* in the present.

For, as given, the way is before thee. Choose thou. “*This* day there is set before thee good and evil. Choose thou.” For, “If ye will be my son, I will be thy God.”

Ready for questions.

(Q) Am I as present in the right line of business?

(A) If this in made to deal with foreign nations rather than the more local commodities or conditions, it would be the better; or to associate self with those fields of activity where there would be the dealing with the commercial activities in the foreign shores would be nearer in the line of activity in which the greater success may be made.

But first, as has been given, find self; for thou wilt make either a *great* success or a miserable failure. But dost thou hold to the purposes that are set in self, that are before each soul that knows the spirit of truth, thou may lead many in many lands to know that thou, thyself *first*, hast chosen well, and that thou guidest others to do is well also for them.

(Q) What is the outlook for me in this business?

(A) As we have given, if it is directed more into those things that deal with the associations of others in foreign shores, as foreign exchange, as foreign commodities in exchange or the like, rather than local, it may be built to make the greater success.

(Q) Why do I like the wheat market more so than stocks?

(A) Because this has been the activity of the entity throughout the ages in its experience in the earth, dealing with the very lives and souls of men. As this represents the staff of life as in the material things, *naturally* it has its attraction; though it would be better for this to deal with those things of even *greater* extent.

(Q) Why have I the tendency to gamble?

(A) Take a chance! As it was even when leading into the wilderness, through those forces that did surround the body and those that journeyed with same. As the entity did as it journeyed from that land in which it held sway and power, taking the chance—or seeking that which is unseen. Beware; but know that thou chooseth to do has a *constructive* influence in thine self and those about thee; also beware.

(Q) Why am I more tended to listen at other peoples' advice and readily grasp at it than to use my own judgement?

(A) Those tendencies are the lack of the judgements that have been indicated by those who came from the Atlantean experience; for it was as *one*—and hence not only self, and the tolerance the inner self has to others to listen. This with age will change, or age as known in material things; or age first in analyzing self. What prompts the activity? If it is not of the constructive nature, withdraw hastily. Be slow to wrath. Be *stern* in that thou knowest for thyself, first that will make for creative constructive influences in thy experience. This is not for Sunday or for the Sabbath or for the new moon, or for some periods when there may be the turning away for the moment; for it is today—“if ye will hear my voice”—always, ever!

(Q) Why am I so good natured and easy going?

(A) Everyone doesn't think as you do of yourself! But rather the abilities are there. The *bigness* of the soul; the *abilities* of the soul. For there has been no great soul that was not mindful of his fellow man.

Follow ye in the way that is given as that which prompted thine leader that ye sent for in Atlantis, and made manifest more when ye called the cupbearer of the king Nehemiah, and ye will find in this material experience that which will not only bring to thee joy in thine inner self but a blessing to thine own peoples and to thine own house. For the way is open. It is not hard, but ye must control self.

We are through.

TEXT OF READING 3184-1 F 30

(Pilot, Catholic Background)

This Psychic Reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 28th day of August, 1943, in accordance with request made by the self—Miss [3184], new Associate Member of the Ass'n for Research & Enlightenment, Inc., recommended by the book, *There Is a River*.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. (Notes read to and transcribed by Jeanette Fitch.) Miss [3184] and mother.

READING

Born April 15, 1913, in New York City.

Time of Reading 10:45 to 11:40 A. M. Eastern War Time.
New York City.

GC: You will give the relations of this entity and the universe, and the universal forces; giving the conditions which are as personalities, latent and exhibited in the present life; also the former appearances in the earth plane; giving time, place and the name, and that in each life which built or retarded the development for the entity; giving the abilities of the present entity, that to which it may attain, and how. You will answer the questions, as I ask them:

EC: (In going back over years from the present—“-'42—yes, changes—'39—awakenings [See 3184-1, Par. R1]—'34—preparations—” etc., on back to birth date.)

Yes, we have the records here of that entity now known as or called [3184].

In giving the interpretations of the records as we find them, these we choose with the desire and purpose that this may be a helpful influence in the experience of the entity; thus enabling the entity to better fulfill those purposes for which it entered this material sojourn.

The entity is an Atlantean. Thus—as we have oft indicated regarding individuals born under such an influence—the entity is one of exceptional abilities, either for weal or woe. Thus the experience in the earth's plane at this period will have far-reaching effects upon many. As to whether for good or bad will depend upon the manner in which the entity uses its opportunities.

As will be seen from the sojourns in the earth, these have been in periods when there were the needs for activities that had purpose and not selfishness in the minds and activities of individuals directing conditions in that particular period.

When the records here are viewed in the manner as of a oneness of the universal energies, as of material sojourns and the interims between these, we find a composite of these influences giving these characteristics:

One that often in its experience has been confused.

One that often is very determined in self when it is convinced in self that it, the entity, is correct in its conclusions.

One that often is very, very, lonesome; a longing for something within self that has in most instances defied answering and it has required and does require adventure, the seeming unreal things.

The entity in many respects is very, very practical; yet interests in the unusual, the psychic, or things of the spirit keep presenting themselves in a most unusual manner.

Oft, when in those moods of loneliness or longings the entity finds itself moving almost out of itself.

Astrologically, we find these influences; not because the sun or the moon, Mercury or Mars, Jupiter or Uranus, was in this or that position or house at the time of the entity's birth, but because of the consciousness of the soul-entity in those environs to which certain influences are accredited. We find these as the soul or real self urges latent and manifested:

In Mercury we find the high mental abilities of the entity, the attraction to problems that others have questioned—and the entity may find the answer. Mathematical precision, minute detail, those things pertaining to machinery; not merely a motor or the like but the machinery of political, economic, or social orders of groups or individuals. The entity is attracted to or spends time wondering about these.

Then, these are the things the entity should analyze the more in self—as will be seen from the periods of expression in the earth—as to what are the promptings of the individual's urges. For each individual finds the motivative influence of its life within its own self, and that is correct—as was stated of old by the lawgiver; Think not as to who will descend from heaven to give a message or who would come from over the sea that ye might learn and understand. For lo it is within thine own heart, thine own mind. Thy body is indeed the temple of the living God. He has promised to meet thee and, know that all in the mental, all in the material, has its inception, its conception, in spirit, in purpose, in hope, in desire. Know thy relationship, then, first, with that ye hope for. For life (or God), immortality of the soul, is real; as may be seen from thine own urges—if ye analyze them correctly.

We find in Jupiter that universal consciousness, that longing for the knowledge of something outside of self. In that we find the universal desire or the desire to be of help to many irrespective of the cost to self—if correct. Let that motivating force be of the spirit and not merely of the own ego to hide thing own loneliness. For if He, the spirit of purpose, the spirit of hope, the spirit of universal love be with thee, He shall free thee indeed—and all will call thee blessed.

In Uranus we find the extremes that have been a part of the entity's experience. The demands of the entity in affection are strong, but when not always supplied—know that self-love, self-egotism will never answer.

If ye would have friends be friendly. If ye would have love, love others. If ye would have hope manifest same in thy dealings with others. Though there may be periods when hope seems abandoned, when oppression seems to be on self, look not upon same for condemnations. For, as ye are forgiving, so are ye forgiven; as ye hope, as ye work, as ye manifest, this, that or the other characteristic, it brings its reward—if done in the spirit of truth.

Individual personality demands that time be considered; yet know, too, in self that time and space are also manifestations of that universal consciousness ye know as God. In patience ye may find that relationship.

Learn patience, which at times is far from thee. In those periods especially of loneliness or of turmoil.

In Jupiter with Venus we find that pleasing personality, that ability to get what you want—not always when you want it, but in time, in patience, and in using that thou hast developed as thy activity in the virtue that is eternal. Pleasing, ye may attain same.

As to the experience in the earth, all may not be given; yet these indicate the pattern, and that arising in the emotions of the body. As astrology is that influence in the mind of the entity, so the appearances in the earth influence the emotions—or those things that are “sensed” by the body.

These may not always be in order. For as indicated there is naught that may separate thee from the knowledge of the eternal save self. If self finds the emotions at times injected in the mental, turn it over—look at the other side. For, upon the side marked *end*, on the other is marked *go*—go do the biddings as may be the prompting of the eternal influences within; and ye will find peace and harmony in thy undertakings.

Before this the entity was a messenger to those in authority in various portions of the land during those periods during the following the reconstruction periods of the Revolution, as so called.

Certain portions of the land, then, become rather as something which the entity has felt rather than seen. Thus those portions of Jersey, Maryland and Virginia will be unusual experiences for the entity if it will allow itself to dwell on same.

As a messenger the entity acquainted those leaders with those happenings; not as a spy, no; rather as a messenger—secret messenger. The name then was Margaret Angel. The entity gained, and yet found disappointments in that the individual entity felt its efforts were not fully appreciated by those in power.

Do not in the present make the same sort of error. Do thy biddings, do thy purposes to be seen of God, not of man. Let thine inner soul, that communes with Him, be satisfied; and condemn not others nor self because of their short-sightedness.

Before that the entity was in the Roman land when there were those periods of expansion as an empire; when the thoughts of the leaders in those periods were for the good of all rather than the gratifying of personal desires.

The entity was among those that planned the manner or means of communications with other lands; thus in what might be called today a

diplomatic service.

Here, too, again may the entity in the present use those abilities in those directions of making connections and associations with those of various lands. For, there will be the needs for the use of many in these directions in the reconstruction days to come. When communications with other lands are so established, by those means of activity, the entity may have an important place in some of these connections; especially with those such as the coast of the Mediterranean, the coast of the Iberian Peninsula. These especially will be fields, for, to these—as we will see—the entity has come oft.

The name then was Gialdo, and the entity then was not in the present sex but a man.

The entity applied self well; and in the latter portion doubting some of its best friends. Hence in the present the entity finds hardships at times in trusting those whom the entity feels are much indebted to the entity. Remember the first principles—do not that in any activity to be seen of men; rather with that purpose to be seen of thy Maker (as we will interpret further).

Before that the entity was in the Grecian land, in those activities in the ‘city in the hills and the plains,’ when the peoples of Greece undertook the subtle manner of meeting those activities in the ‘city in the hills.’

The entity was among those maidens sent to that land, first as an emissary to direct or control the activities of the many that had been sent to undermine the activities in that ‘city in the hills.’ Yet the entity in the means of establishing communications brought a forward development, in the manners in which steerings for the ships were used in that period, as well as the compass, as to its manner of being installed in the means of communication.

Hence, as has been seen, the communications of every nature will be a part of the entity’s consciousness; and it’s in and through these that the entity may find the outlet for self and self’s abilities. The name then was Cercema.

Before that (and that which the entity is meeting most in self in the present), the entity was in Atlantis during those periods when there were the separations, just before the breaking up of Poseidia.

The entity then controlled those activities where communications had been established with other lands, and the flying boats that moved through air or water were the means by which the entity carried many of those to the Iberian land, as well as later those groups in the Egyptian land—when there had been the determining that the records should be kept there.

Thus we find the entity in the capacity, of the leader in making overtures in the Egyptian land. Finding the land in turmoil because of rebellions, the entity—with one Ax-Tell—undertook to set up the own activities. For the entity then was an associate of Ax-Tell, not a companion but a fellow worker with that leader Ax-Tell in Egypt.

With the return of the Priest, by the edicts, and then the establishing of the groups that controlled the religious and the political and the varied activities in that land with the return of the Priest. The entity first became sullen; then joined in with those movements for the preparation of people for the regeneration of the bodies of *things* in that period.

Again the entity was in communication activities. Those influences that prompted the entity's abilities in the present arise from that experience.

The name then was Ae-Ne-An.

As to the abilities of the entity in the present, that to which it may attain and how:

These are limited only by the manner in which the entity approaches or uses its abilities, especially in the establishing of communications with other lands.

Languages that have been and are at times the disturbing element with individuals, may easily be put aside—if there is the application of the special service in the lands or areas indicated.

Then, *do*, assist in establishing the airways with those peninsulas or lands of North Africa and the Iberian Peninsula.

Do keep self first in that attitude and purpose of a universal consciousness for the good of all.

Keep the faith in self and in self's abilities. But let that faith be guided by the divine and not of self or selfish interests. The law of the Lord is perfect; so may be thy purposes with thy brother. These keep.

Ready for questions.

(Q) Should I go to England to fly?

(A) May in England, but better in North Africa and in the establishing of the routes between Africa and the Iberian Peninsula, or Portugal and Spain.

(Q) Should or will I be able to make flying my life work?

(A) You can will to do whatever you like. Whether you want to or not, or whether others want you to or not, you will make it a life's work. It can be most worthwhile to self and to many others, if an association in the establishing of such communications; but let it be with those portions of the land indicated.

(Q) Is there anything I can do to help other girls who want to fly?

(A) Only interest them and instruct them in the first things necessary—the confidence in self, but the trust in the Lord.

(Q) Should I plan to marry in this life or devote my entire time to a career?

(A) This will come later in the experience, after or when a career is at its height. About eight years from now you will be married, or you will refuse several times at least.

(Q) If marry, advise as to the type of person I should marry?

(A) That ye will find most within self. For, here you will find, there must be the association not as of opposites but those that would be attracted to and for the same purposes and causes.

(Q) Is it indicated that I will have children?

(A) We do not find it such. This is not impossible or impracticable but other things are first to the self in the present.

(Q) How and where have I been associated in the past with my present mother, [. . .]; what are the present urges and how may we use them for our mutual benefit?

(A) These have been in more than one and oft the conditions have been very much as they have arisen in the present. Before this, very closely associated; but ye mistrusted the entity who is now the mother, and in the present you find at times you wonder whether that's best or not.

In Atlantis you were in the same positions as in the present. The closer association brought the unfolding of the entity's abilities in Egypt after the great disappointment.

Use these associations in the present—you can each learn much from the other but do not try to control either. Keep first those things that are first.

Let the spirit and purpose guide. For, as indicated, the intenseness that is the natural heritage of Atlanteans that were thwarted in some period of activity, is such that they will have their way. Do not do so to your own undoing.

We are through for the present.

TEXT OF READING 1486-1 M 55
(Protestant, Writer of Religious Music)

This Psychic Reading given by Edgar Cayce at the David E. Kahn home, 20 Woods Lane, Scarsdale, N.Y., this 26th day of November, 1937, in accordance with request made by the self—Mr. [1486], through recommendation and sponsorship of Mrs. [1158], Active Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mr. [1486] and wife, and [1158].

READING

Born February 2, 1882, in Chatham, Ontario, Canada.

Time of Reading 12:10 to 12:50 Noon—Eastern Standard Time. . . . , N.Y.

(Life Reading Suggestion)

EC: Yes, we have the records here of that entity now called [1486].

In giving the interpretations of the records as we find, much might be said as to the long lapses in material experiences, owing to the purposes innate—and the development of the entity during material sojourns.

For oft, the longer the periods between the earthly sojourns the greater has been—or may be—the development of the soul entity to that which *each* soul *is* to attain through its appearances among men.

Hence we find, as have been the purposes of the entity's appearances in the earth, there have been definite periods of advancement in the thoughts of man—as in its relationships to its fellow man or in the activities of the

individual in its expressions towards Creative Forces in the relationships to man.

Hence the activities of the entity have been, as manifested in the present, the pointing out or directing the influences for man in its associations one with another.

Hence the entity may be considered—and in the present—a great propagandist; or one whose experience, or one whose life may be employed in directing the thoughts of the masses, as well as individuals, in some specific purpose as to relations of nations, or groups, or classes—as their relationships may bear to their fellow man, either in different climes or in different relationships, respecting any phase of man's experience, or man's association, as one to another.

Whether in natures that today would be termed commercial, or as related to laws that would be enterchanging [?] in nature between other nations or similar activities, or even those that would pertain to the relationships of groups as to their activity in the air, upon the ocean; or as would be termed natures pertaining to interstate, inter-nation, interactivities that bear upon such.

In these fields may the entity's abilities be directed, as may be seen from not only the material sojourns but from the very influences of the astrological aspects that point to the directing of the entity's experiences in those directions.

The astrological aspects, as has so oft been indicated, are rather as signs, or omens; and not that the entity is influenced because Mercury or Jupiter or Venus or Saturn might have been in certain positions in the heavens at the moment or time of birth. But rather as has been given, He hath given the souls of men the abilities to subdue not only the earth but the universe. For man in the soul force is a portion of same; hence has his relative relationships to same by *activities*.

For as there is indicated, it is the *movement* of spirit upon things that do not appear that has brought into being the things that *do* appear; not of things that do appear.

Thus man's influence upon such or from such is because—as there are the cycles of influence, in the activity through the relationships of what ye call planetary forces or the vibrations about the earth—there are periods

when the influence is felt because of the very activity of the entity in that environment, or action, or force.

Hence as we find, these become then as intuitive influences; or the higher force of the mental self with which the entity may find contact or be in relationship with by the deep meditative forces.

But the influences from the sojourns in a material or physical environment make for the emotions that arise.

These may at times be parallel or be in sympathy, dependent upon the activity or the choice made by the soul-entity through the will—that which makes each soul aware of its being at-one with the Creative Forces or God, or of directing for *self* in its activities.

As has been indicated, the entity here—as we find—has developed rather than retarded through its appearances in the earth; hence we find these vary—in their relationships to the development or appearances in the affairs of men in the earth.

Before this we find the entity was in the earth during that period now called King Alfred's reign in what is known as the English land, when there were those attempts by that ruler or director to make for the better relationships as for judgements by courts or by the choice of the twelve, or by jury trials.

The entity then was in close associations with that experience, and one that acted in the capacity to induce—not by force of power but by the pointing out to the various groups, in the various associations of the land, in that experience—the betterment, the more unity, the more *action* that might be had; than by or from imperial activity, or that as considered from a lording by the individual direction.

Then the name was Chatham, and in the experience the entity gained—for there were the abilities to make for those associations and those activities among the affairs of men for the meeting as individuals for comparison of wrongs or rights, or judgements by groups rather than the individual that might be swayed by personal interests.

These have become and remain in the present as a part innate of the entity's experiences, and in these as we find—through its abilities in its writing, in its counseling, in its making for its association or contacts with others in every walk of life, as has been indicated—is the field of service or

activity; or that in which the entity may find not that merely gratifying but that which is a growth in grace, in knowledge, in understanding.

Before that, then, we find the entity was in the experience during that period when the Master walked in the earth, during those periods also when there were the turmoils and the strifes that arose among those sects that were as the political factors during that experience.

The entity was among those natives of the Grecian land that made for activities through the Roman rule in those portions about the capitals or the larger cities of the provinces of the Palestine land.

During that particular experience the entity, as Philos, was active in inducing those *political* lands to accept a single standard, especially as related to the calendar, the judgement of time and activities.

For there had been through the Jewish peoples the reckoning of time from the exodus, while through the Romans it had been counted from the establishing of Roman rule and power. Thus in each generation there had been many varied experiences in the rulers to have time reckoned by, or from, some definite activity of the ruler—as of themselves or those just preceding them in rule or generations.

Hence the entity joined with the Romans in sympathy with the reckoning from the Christian era.

Hence the entity had much to do in aiding those in the church, first in those about the Essene associations in Carmel, where such data began to be set—as from the birth. Hence A.D. and B.C. were begun as a part of the activity of the entity during those experiences.

And as we find there may be an activity of the entity in the present from those experiences, of judging not only as to relationships of groups or classes or masses but as to special character of data as related to the cycle of experiences as to the rise and fall not only of countries but of nations—and the activities as relate one to another.

Before that we find the entity was in the Atlantean land, during those periods when there was the knowledge—through the teachers or leaders in the Law of One—as related to the destruction of the Atlantean or Poseidon land.

And the entity was among those who journeyed from Atlantis or Poseidia itself, first to the Pyrenees or Portugese land and later into what would be called in the present the Egyptian land—during those periods after

the recall of Ra-Ta, when he with Saneid and the activities from the land of On and Oz and those from what is now known as the Gobi land attempted to make for a unification of the knowledge.

Hence we find the entity then, Ax-Ten-tna, as would be said in the present, was the first to set the records that are yet to be discovered, or yet to be had of those activities in the Atlantean land, and for the preservation of the data, that as yet to be found from the chambers of the way between the sphinx and the pyramid of records.

Hence is it a wonder in the present that the entity is in this experience under the symbol and the sign of both the sphinx and the pyramid, when there is to be given a new awakening in many portions of the earth?

The activities of the entity then had much to do not only with the historic reaction but the developments for individual activities of groups, as the classifications came, were the *order* of the entity as related to the King, as related to the Priest, and those that were sent or came as emissaries or teachers or representatives of those tenets that were gathered during that experience in the Egyptian land.

As to the abilities of the entity in the present, then, and that to which it may attain, and how:

Who is to set a limit upon that as may be accomplished by the entity in the hearts and minds of men—*everywhere*—through keeping attune or in accord with the knowledge of the spirit within that moves upon the influences from within as well as from without, to bring to pass the *greater* knowledge of the associations of Creative Forces in the lives and experiences of men—and how and why man must exemplify same in his relationships to his fellow man?

These, as we find, have been, still are, the labors of the entity.

Be true. Keep the faith thou hast set before thyself, thy brethren; yea, thy Creator.

Ready for questions.

(Q) Did I have personal contact with Jesus, the Master?

(A) Personal contact, especially as Jesus the Child taught or reasoned with the rulers in the temple. Later when there were those activities as a teacher, and the entity then—associated with the Roman as well as the

Jewish leaders—taught or heard taught those things the Master gave just before the period of Crucifixion.

Hence these two definite periods have been and are a portion of the entity's *inner* consciousness.

(Q) *Was I among the "Faithisto" of Jesus during his incarnation in the earth?*

(A) Among those that watched rather on that period when from the mount He took the ways towards the heavenly hosts.

We are through for the present.

TEXT OF READING 436-2 M 28

(Elevator Boy, Christian with East Indian Leaning)

This psychic reading given by Edgar Cayce at Lillian Edgerton, Inc., 267 Fifth Ave., N.Y.C., this 10th day of November, 1933, in accordance with request made by self—Mr. [436], Active Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Hugh Lynn Cayce, Conductor; Gladys Davis, Steno. Mr. [436].

READING

Born March 29, 1905, (11:30 P.M.) in Midland, Virginia.

Time of Reading 3:00 to 3:50 P. M. Eastern Standard Time. . . . , D.C.

(Life Reading Suggestion)

EC: Yes, we have the entity and those relations with the universe and universal forces, that are latent and exhibited in the personalities of the present entity, [436].

It would be well to comment upon the oldness of this soul, especially in its activities—as will be seen—in periods when the occult and mystic influences were manifested in the experience of the entity in the earth; and

make for influences that have been (or may be made) very good or very bad in the experience of the entity. Hence, this is an old soul.

In giving the personalities and the individuality of the entity in the present experience, we must approach same from the astrological, though these in the very fact of that given respecting its activities in the earth during such periods when such changes or activities were manifested in the material affairs of individuals, make for little that may be compulsory in astrological influence. Yet *impulses* arise from these influences.

As in passing from Pisces into Aries, there are those influences innately and manifested in the mental forces of the body; much of both of these, and they become conflicting in the experience at times of the entity.

Pisces brings rather the mystery and creative forces, and magnanimous aspects in students of—or in the thought of—influences in the active principles of individual impulse; with Aries bringing reason, or air, or airy actions, yet reason, more than Pisces would make the demands in the self at time for reasons for every manifestation, whether material conditions, mental or spiritual conditions in the experience of the entity. And at other periods it may be said that the entity becomes rather susceptible to influences about the body, without considering seriously the sources of the information and as to whether same is able to be verified by others or not. Feelings of same impress the entity from this astrological influence, which—as we see—does not only control earth's sojourn but the position of the entity in this sojourn through the planetary influences in the earth's solar system.

As to the sojourns in the astrological influences then, we find these are the ruling; not from their position at the birth, but rather from the position of the entity's activities in that environ.

Mars is an influence rather from the associations then, in self's own experience. Or when dissensions, distrust, dissatisfaction, madness, wars, arise; these come *about* the entity rather than influencing the *activities* of the entity, other than through the associations with individuals that make demands upon the entity and its activities in these directions. These become at times concrete experiences in the entity's activities in the present experience; yet these, as we find, for many a year now (and these began some three years ago) will be less in the experience until Mars in '38 or '39

becomes nearer in its influence upon the sojourners of those in the earth that have experienced a sojourn in that environ.

Hence this may be said, in a manner, to be of little influence then in the period, or during that period, when the entity should make for a stabilization in self's experience of that to which it may develop its better abilities in this present sojourn in the earth.

From Venus rather a complex position or condition comes to the experience of the entity, where filial or marital or such relations as of loves in the material earth come in the experience. Not that there hasn't been, nor won't be, nor isn't existent, that which is pure, elevating and helpful in the experience of the entity in its relationships with individuals of both sexes in this way and manner; yet these have brought some very pleasant experiences and some very contrary and contradictory influences in the activities and in the experience of the entity in the present.

Hence it may be given in passing, to the entity, that the love of and for a pure body is the most sacred experience in an entity's earth sojourn; yet these conditions soured, these conditions turned into vitriol, may become the torments of an exemplary body, and one well-meaning, and make for loss of purposes.

Keep the friendships, then. Keep those relationships that are founded upon all that is constructive in earth, in the mind, in the spirit.

As to those influences from the sojourn of the entity in Uranian forces, as may be indicated from that given as to the oldness and as to the delving into the occult and mystic and the application in the experience, the entity has sojourned more than once in this environ and under quite varied or different experiences and manifestations. Hence there are periods when earthly conditions, mental conditions, spiritual conditions, are very good; and others when all are very bad in the experience of the entity in the present. Yet, as we find, in the application of self as related to the impulses that may rise in the consciousness of the entity in the present experience from those impulses received from the sojourns, these may be made the strong fort in the activities of self in the present. But they must be tempered, from the very experiences in the sojourn, to making for not an active force in those experiences from planetary influences in a weak body, but turn to strengthening the body-physical for the manifestations of the correct raising of those vital energies in the material body, through which such influences

may make for manifestations and experiences in the earth's sojourn. These influences from Uranus make for many of the ills that have been in the experience in the body, in the nervous reactions to the physical body, to the weak experiences to the physical body, when the very vital life force of a material body was in danger of being separated from physical for an ethereal sojourn.

As to the appearances, then, and their influence in the present, these are given as the ones influencing the activities of the present body; rather than numbers, we give those that make for the greater activity in the present:

Before this we find the entity was in the land of nativity, and about those places, those peoples, where the first settlements were—and the first sojournings that spread beyond the mere force builded; or about that town that was the first capitol of this new land, or this portion of same. And among the activities there are many of those things being reconstructed, re-enacted, that will be not only of physical interest but will, with the application of the abilities within self, recall to the entity many of the associations that the entity had with the peoples of the land (native). While the entity did not go what is proverbially called “native” in the experience, the associations were such, with those that acted in the capacity of the spiritual leaders (or with what were termed the medicine men of the period), and with those that later attempted to set themselves as leaders of this people, that the entity made friends both with the natives and the colonists, aiding the colonists in the period to establish better relations; in the name then Edward Compton, a distant family name even that may be found among those that sojourned in the peninsula land of that portion of the country.

The entity lost and gained through the experience; gained in the application of self for the benefiting of those with whom the entity sojourned, and the natives also whom the entity aided in making better cooperative relationships in the activities of the people of the period and time. The entity aided in establishing such relationships that there was the trading of the native peoples in distant lands. One particular period of interest, that may be noted in history, was when the entity aided in bringing to the peoples corn from the western portion of their native land, that sustained those peoples through a very bad period.

From that period there is the influence oft in the present in those activities when studies of those peoples are the experience of the entity, and there are both confusing and constructive influences. Yet, when about many of a mediumistic turn, many of those with whom the entity engaged in life and activity would attempt to speak to the entity; especially one that termed himself Big Rock, Black Rock.

Before this we find the entity was during that period when there were the returnings of those peoples in the land now called Greece, from the rebellions that had been active in Mesopotamia and in the regions about what is known as Turkey and those lands; during those periods of Xenophon's activities and those wars.

The entity was among the few of these natives, strong in body, purposeful in intent, to return to the native land; and the entity gained through the experience but lost in the latter portion of the sojourn when returning to the native land, when power was entrusted in the activities of the entity; and while the purposefulness was correct, there arose those that distrusted and brought contentions by the accusations brought against the entity, in the name Xerxion. Then Xerxion lost in faith in his fellow man, and the faith in the purposefulness of those that were attributing to the gods, or the powers and forces as they were named and termed, the elements to maintain the equilibrium. Hence in that the entity lost, and in the present—while there are those abilities in self to lead for a purposefulness in its activity, too oft has the entity become discouraged when accusations of unkind things were brought, or when experiences made for the losing of confidences in friends and associates it has made discouragements too easily in the experience in the present. This (in passing, may be said) is a test period for the entity in its relationship, particularly. Hence the entity should turn to the abilities within and find self first, knowing in what, in whom the entity has believed; knowing He is able to keep that which is committed unto Him against any experience that may arise in the lives or activities of those who are His loved ones, His chosen. Who has He chosen? They that do His biddings. What are His biddings? Love the Lord thy God with all thine heart (and thy God meaning Him that in Spirit is the Creative Forces of all that is manifested), keeping self unspotted from the world or any smirch of activity, and loving thy neighbor, thy brother, as thine self. These will make for the relieving of all those influences in the experience, and bring harmony, peace, joy, understanding, in the experience of the

entity; and will enable the entity to not only study, not only to understand, but—best of all—to comprehend from what source many of those influences arise, as we will see has to do upon the mental body of the entity, and become active oft in the physical forces or the physical activities through their nerve reflexes in a material body.

Before this we find the entity was in that land now known as the Egyptian, during that period when there was the returning of those that had been astrayed through the sending away of the priest of the land.

The entity was among those that were banished with the priest, being with the priest Ra-Ta in the association and in the activities of gathering together the tenets that the scribe—in a way; rather the one gathering the data than one scribing or protecting the data—collected. The entity aided the priest specifically in some of the associations and connections with those of the temple gatherers to whom the priest gave heart and mind; and for the act among those the entity was severely punished when banished by the natives, rather than the king. Yet, being healed by the priest in the foreign land, the entity came again into Egypt when there was the re-establishing, and aided in rebuilding the temples of service; being active then in what today would be called the preparations for those things that kept the cleansings of the temple after use of individual in body, or as a caretaker (termed in the present) of offices, temples, churches or buildings. Then the entity was in the name Pth-Lerr. The entity gained and gained, and much that is suffered in body is as a bringing to bear of that which may make the mental contact with the tenets of the experience.

One might ask (this aside, please), why would such be brought to bear? Because, with the experience of the entity in the period, seeing the developments and the activities, there was set within the soul that desire: “Come what may, whatever is necessary in my whole experience of my soul, make me to know again the joys of the tenets of Ra-Ta.”

In the present these may mean much, if they are builded for a soul development in the present; for these needs be to overcome those experiences in the sojourn just previous in the Atlantean land.

Before this we find the entity in the Atlantean land rather rebelled with those forces of Baalilal, with those activities in the electrical appliances, when these were used by those peoples to make for beautiful buildings without but temples of sin within.

The entity, in the name Saail, was a priest (demoted) in the Temple of Oz in Atlantis, and lost from soul development, gained from material things; yet these fade, these make raids upon the body in physical manifestations. These make for hindrances in activity in that known within the innate self. For, rather were the mysteries of the black arts as applied in the experience practiced by Saail, yet these in the present may be turned into account in material things in making material connections; but use or apply same in the experience rather in the mental and spiritual manner for the soul development of the entity, rather than for materiality in the present. These are weaknesses, then, yet weakness is only strength misapplied or used in vain ways.

Before this we find the entity was in that land that has been termed Zu, or Lemuria, or Mu. This was before the sojourn of peoples in perfect body form; rather when they may be said to have been able to—through those developments of the period—be in the body or out of the body and act upon materiality. In the spirit or in flesh these made those things, those influences, that brought destruction; for the atmospheric pressure in the earth in the period was quite different from that experienced by the physical being of today.

The entity then was in the name Mmuum, or rather those calls that make easy the mysteries of words as related to sounds and rote that bring to the consciousness, in those that have indwelled in those lands, that activity that merits (not the word), that brings, that impulse that urges that those forces from without act upon the elements in whatever sphere they may bring a material manifestation. This must be controlled within self, from those influences in [436]; for these are those things at times that hinder.

Let self, then, be grounded rather in the faith of that which is, was, and ever will be, the source of all spirit, all thought all mind, all physical manifestation—the *one* God, as called in this period. In that period he was called Zu-u-u-u-u; in the next Ohm—Oh-u-m; in the next (now known as Egypt) with Ra-Ta, He was called God—G-o-r-r-d!

As to the abilities of the entity, and that to which it may attain, and how, in the present:

First it may be said, study—through that known in self of the spiritual and mental forces active in the experience of the body—to show self approved unto an ideal that is set in the Son, the Christ, knowing that in

possessing the consciousness of His love, His manifestation, all is well; for, as is known, without that love as He manifested among men, nothing can, nothing did, nothing will come into consciousness of matter. Not that we may deny evil and banish it, but supplanting and rooting out evil in the experience, replacing same with the love that is in the consciousness of the body Jesus, the Christ, we may do all things in His name; and using those opportunities in whatsoever sphere of activity the entity may find to show forth those commands He gave, “If ye love me, keep my commandments.” What, ye ask, are His commandments? “A new commandment give I unto you, that ye love one another.” What, then, are the fruits of love? The fruits of the spirit; which are kindness, hope, fellowship, brotherly love, friendship, patience; these are the fruits of the spirit; these are the commands of Him that ye manifest them in whatsoever place ye find yourself, and your soul shall grow in grace, in knowledge, in understanding, and that joy that comes with a perfect knowledge in Him brings the joys of earth, the joys of the mental mind, or joys of the spheres, and the *glory* of the Father in thine experience.

Ready for questions.

(Q) When will adverse planetary change for better influences in my life?

(A) As indicated, the receding of Mars brings, and has brought, better planetary influences; as the mental activities and applications in the light of the love in Christ brings with those activities in the coming closer and closer of Venus with Uranus; which begins in December, present year, for the approach, reaching nearer conjunction in May or June of the coming year better conditions, mentally, materially, financially.

(Q) What is the main purpose of this incarnation?

(A) To set self aright as respecting the variations in those tenets in the first two experiences in the sojourn, tempered in those tenets given in Ra-Ta—that, “The Lord Thy God is *One!*” And manifesting of that oneness in the little things makes the soul grow in His grace!

[Questions eliminated from original reading by request: *(Q) Where and in what manner have I been previously associated with Miss [524]?*

(A) Mu. In Mu. Not so good. An association again in Virginia. [2/26/34 He obtained 524-1.]

(Q) With Mrs. [Mother of Miss [524]]?

(A) Better Associations, here in Egypt.]

We are through for the present.

4



The Great Hept-Supht

**Editor's Note: Hept-supht in the city of Alta in Poseidia and Egypt.
This connects with reading 378-16 already done.**

TEXT OF READING 378-13 M 56 ***(Executive, Protestant)***

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 14th day of August, 1933, in accordance with request made by self—Mr. [378], Active Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mildred Davis and L.B. Cayce.

READING

Time of Reading . . . Street, 3:50 to 4:35 P. M. Eastern Standard Time. New York, N.Y.

(Soul-mind of entity now known as [378], who seeks a description in great detail of his Egyptian incarnation as

Hept-supht; also a description of his life on Atlantis and what brought him to Egypt. After you have given this description, you will answer the questions which have been submitted, as I ask them.)

EC: Yes, we have the entity [378], and the experiences in the earth's plane—and the records here, as made by the entity.

Oft may it occur to one seeking such understandings, that may be gained through such channels, as to how such records of experiences are made; and as to how or why it becomes possible for only one here and there to interpret or read such records; and how that in the varied interpretations there may at times occur what appears to be a great discrepancy in the amount or character of such interpretations.

As the entity in its present activities is in that field which requires the consideration of pigment, or combinations of elements that act or react under varied conditions—especially those in which light, heat and other vibrations have much to do, (and as the experiences through the period being sought concerning were much, as would be termed in the present, the basis for that followed in the line of activity today) such questions are of particular interest.

Then, to draw a comparison that some concept may be gained as to the nature of records, and how they are recorded, and the manner in which interpretations are made, and the variations that occur, let's—then—for the moment put this in the language of that in which the entity is engaged:

(This aside. Don't think that you present will know very much more than you did before. He will!)

When a dye [die?] is cast there are basic influences that form that from which, to which, other things are added to take from or add to, to produce an effect that will not be acted upon by light, heat, moisture or the like, or other elements with the same. Yet, in the addition—to subtract from this first basis, there is always left that record in that which exists in the present of the dye, as to what basis the beginning was measured from. And in the interpretation, the analysis of what records were made as they were being put together, the interpreter oft loses sight of the base—of the addition—and sees the results rather than that activity producing same.

Just so in the soul life, the soul's contact with that which is conscious—that partakes of, or presents, or is represented in material form. The reading or interpretation of such an akashic record or cosmic impression, or such influences, depend upon the ability of the interpreter to meet in the same force, or attune into the same vibration, as to be able to translate or interpret the same.

Then, as for the appearance, the influence of the soul entity not only upon the development of the entity or soul itself but its, the soul's, influence (and affluence) upon the period or era or time in which it moved to give expression of that within its realm of activity in the period:

In Atlantis we find the entity, as there were those periods before the destruction—when there were being continually waged what may be termed war, but rather in the sense as would be considered in the present period when there is being a campaign by individuals or groups respecting the impulsive influence that is directing the activities of the man, the brother, the neighbor, the associate. Or, as would be termed, an evangelistic campaign. Yet the *works* materially going about much in the general way and manner of the particular period of activity.

This was being waged between the followers of the patriarchs of old; of Alta, of Quoauda, and those that directed against the sons of Baalilal. [Belial? Deut. 13:13]

The entity was among those that were active as to the exchange of associations with those in the Poseidian land, or in the city of Alta.

And, as there was the entering of the priest from the land Egypt to Poseidia, that there might be gained more of an understanding of the law of One (or God), that there might be the interpretations and the records of same carried to the Egyptian land, the *entity* returned—or *journeyed*, soon after the priest's return from Atlantis, to Egypt.

Hence, as there continued to be the rebellions and the exodus of the peoples in Atlantis before the final destruction, the entity—becoming interested in those activities—finally (as would be termed in the present) became embroiled through engrossment in that taking place in Egypt during the young king's enthronement—and the elderly king, and the peoples, and the counsellors of the king.

And when there was the pitting of the young king against the royal native Aarat, the entity then took counsel—as it were—with self, and made

Egypt the home.

Hence there was the knowledge of, yet not being self-embroiled in, the rebellions that arose with the banishment of the priest.

But with the return, which came at—what the present manner of speech would be—the same time or days in which the entity established itself as a native of Egypt, then the entity began to work with the priest in bringing order out of the general chaos that existed through these troublesome turmoils and periods; and aided the most in directing those that began to be the heads of the varied departments in the establishing of the truths or tenets, or practical application *of* the laws (as would be termed in the present) pertaining to those things that made for chemistry, building, commerce, labor, economic conditions, then the schools, the educational centers, and the varied activities that would be classified in such experiences in the present day. The *arts*, in the broader sense; as workers in precious stones, silver, gold, and the more delicate metals that required the more intrinsic activity of individuals. And music, and the instruments thereof. The recordings of the varied activities necessary that they might be handed down.

Hence, of particular interest to the entity is the manner in which a record is kept of the activities of *every* branch of man's mental or spiritual activity. For, the entity then aided in these direct; hence came in contact, in direct touch with all those who headed or aided in mental or physical activity to produce that which would be helpful to the *coming* generations in retaining and maintaining that standard set by those as they had journeyed along the way.

Hence the entity aided the priest in activity, but the populace the more. And, as we have given, aided much in the records; not only of the period but as to how the varied activities were to be in the land pertaining to the records of that which was to be, as well as that which had been, and the records in that monument or tomb or pyramid yet to be opened. Records also of those that were transferred from the destruction of the Atlantean land. For, the entity was still in charge of these records when the last of the peoples of Atlantis journeyed to the various quarters of the globe; but Alta, Zeus, Zephyrus, and the recorder of Alta were friends, associates—yea, descendents in the flesh with and of the same as the entity.

And there will be drawn to the entity in various ways many of those of the period.

Ready for questions.

(Q) Give in detail the psychic powers he developed at that time?

(A) This would almost be impossible. To put such into words would be as impractical as it would be to describe what the multiple of colors as related to vibrations brings, reduced to its eleventh or nth degree.

Yet, as may be seen from that given, *psychic* is so often misconstrued. For, it is of the mental or soul, and was that which was *mostly* employed in the experience by the entity, when it would be compared to the materiality that is necessarily employed in this material age—or in an age when “Only that I may see, or touch, or feel, or taste, do I comprehend.”

We are through for the present.

TEXT OF READING 378-14 M 56

(Executive, Protestant)

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, Va. Beach, Va., this 26th day of September, 1933, in accordance with request made by self—Mr. [378], Active Member of the Ass’n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. L.B. and Hugh Lynn Cayce.

READING

Time of Reading . . . Street, 3:30 to 4:10 P. M. Eastern Standard Time. New York City.

(Soul-mind, seeking further information on his Egyptian incarnation as Hept-supht and its influence in the present. Questions.)

EC: (In going over the suggestion, interpreted the name as follows: “Hept-supht—Help Keep It Shut.”)

Yes, we have the entity, the soul-mind and the experiences in the earth of [378], as known in the present.

Ready for questions.

(Q) Give spiritual help to develop the psychic powers, which will enable me to become a fitting channel for God’s work, now.

(A) In the application of that which has been the experience of a soul through sojourns in the earth, these should not be taken only for their historical setting; nor for their historic value, save as to the conditions that were manifest in a material plane through such an experience and what an entity’s, a soul’s, activity was and how same makes for urges in the present.

For, the application of spiritual laws or psychic law that pertains to a soul-entity in its activity in the material atmosphere or environ, is not only peculiar unto itself but there is seen in the application of the material attributes of a physical body that which may be a shadow or outline for that pertaining to soul development.

As indicated or sought for here, as related to the activities of this soul, this entity, that may be applicable in the experience of the entity for development of self towards the application of psychic or spirit law in the present:

That which a conscious mind does with pleasure becomes a part of the entity’s personality. Then, the natural question in gaining an appreciation of that which may be helpful in the developing of a soul-entity would be, what is personality of a soul?

The understanding of a body in the material environs as to the laws of a particular experience, making for that termed as sincerity of the entity, of the soul, pertaining to the law that is known, is the soul’s personality. Think on that!

In relation, then, to the entity; as sought:

As the entity in the present makes the application, or sets in motion the experiences of self in its contact with those influences that may be contacted in its association, relation, environ, in its walk through the experience, so will the growth be; so will there be unfolded to the entity those experiences throughout its own appearances, not as to the histology or

the genealogical conditions but that which is much deeper—or that known as individuality. And so does growth come.

Or, as we have given as to how a soul becomes conscious, aware, of its contact with the universal-cosmic-God-Creative forces in its experience; by feeding upon the food, the fruits, the results of spirit, of God, of Life, of Reality: Love, hope, kindness, gentleness, brotherly love, patience. These make for the awareness in the soul of its relationship to the Creative force that is manifest in self, in the ego, in the *I am* of each soul, and of *I am that I am*.

So may the entity, the soul of this entity, become aware—through meditating upon those understandings, those truths that are as examples, as witnesses in the earth and its environs—of *that* which magnifies the Spirit in the earth of the first manifestation that man calls God and His holy angels.

(Q) Give a prayer to awaken the best in me now.

(A) So let my life now shine unto others that they may know that thou, O God, would speak and meet those I meet day by day.

Create in me a pure heart. Renew a righteous soul within me, O God!

(Q) Was the entity the one that, at the completion of the pyramid, clanged the sheet of metal? [See 294-131, 10-A-12-A, 1/25/32 in re [378].]

(A) Clanged the sheet of metal at the completion of Gizeh, that sealed the records in the tomb yet to be discovered.

(Q) Please describe incident and ceremony.

(A) This is rather unreasonable, and may be best given with the entity present; for it would prolong much at the sitting here.

The apex (that has been long since removed by the sons of Heth [?] [Gen. 10:15.]), the crown or apex, was of metal; that was to be indestructible, being of copper, brass and gold with other alloys that were prepared by those of the period.

And, as this was to be (Gizeh we are speaking of) the place for the initiates and their gaining by personal application, and by the journey or journeys through the various activities—as in the ceremonial actions of those that became initiates, it became very fitting (to those as in Ra, and those of Ra-Ta Ra) that there should be the crowning or placing of this symbol of the record, and of the initiates' place of activity, by one who

represented both the old and the new; one representing then the Sons of the Law in Atlantis, Lemuria, Oz and Og. So, he that keeps the record, that keeps shut, or Hept-supht, was made or chosen as the one to seal that in the tomb.

The ceremony was long; the clanging of the apex by the gavel that was used in the sounding of the placing. Hence there has arisen from this ceremony many of those things that may be seen in the present; as the call to prayer, the church bell in the present, may be termed a descendant; the sounding of the trumpet as the call to arms, or that as revelry; the sound as of those that make for mourning, in the putting away of the body; the sounding as of ringing in the new year, the sounding as of the coming of the bridegroom; all have their inception from the sound that was made that kept the earth's record of the earth's building, as to that from the change. The old record in Gizeh is from that as recorded from the journey to Pyrenees; and to 1998 from the death of the Son of Man (as a man).

We are through for the present.

TEXT OF READING 378-16 M 56

(Executive, Protestant)

This psychic reading given by Edgar Cayce at the home of Mr. and Mrs. Ernest W. Zentgraf, 400 St. Paul's Ave., Stapleton, Staten Island, New York, this 29th day of October, 1933, in accordance with request made by self—Mr. [378], Active Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Hugh Lynn Cayce, Conductor; Gladys Davis, Steno. [378], [255], [301], [282], [276], [275], [457], [412], Estelle Wilson.

READING

Time of Reading . . . Avenue, 11:30 to 12:10 A. M. Eastern Standard Time. . . , New York.
(Soul-mind, who seeks further information on his Egyptian

incarnation as Hept-supht and its influence in the present; especially in reference to the incident and ceremony at the completion of the pyramid. Questions.)

EC: Yes, we have those experiences of the soul-entity, the activities in the material, [378]—Hept-supht, in Egypt.

Much might be given respecting the activities of the entity who sealed with the seal of the Alta and Atlanteans, and the aid given in the completion of the pyramid of initiation as well as in the records that are to be uncovered.

At the completion of that called Gizeh, there was the mounting of that which completed the top, composed of a combination or fluxes of brass, copper, gold, that was to be sounded when all the initiates were gathered about the altar or the pyramid. And the sounding of same has become, as given, the call—in the varied lands—to prayer, or to arms, or to battle, or to service in any of the activities that became the guiding of influencing the masses in activity.

In describing, then, the ceremonies of dedication or of the activities that began with the keeping of the lines of the priests and the initiates in the order according to their adherence to the law of one that was initiated in the activities of Hept-supht in this period, the sounding of the head or the top was given to one that acted in the capacity of the headsman—as would be termed in some of those activities of such nature in other portions of the country, or as nations rose in their service of such natures. And the Priest, with those gathered in and about the passage that led from the varied ascents through the pyramid, then offered there incense to the gods that dwelt among those in their activities in the period of developments of the peoples.

In the record chambers there were more ceremonies than in calling the peoples at the finishing of that called the pyramid. For, here those that were trained in the Temple of Sacrifice as well as in the Temple Beautiful were about the sealing of the record chambers. For, these were to be kept as had been given by the priests in Atlantis or Poseidia (Temple), when these records of the race, of the developments, of the laws pertaining to one were put in their chambers and to be opened only when there was the returning of those into materiality, or to earth's experience, when the change was

imminent in the earth; which change, we see, begins in '58 and ends with the changes wrought in the upheavals and the shifting of the poles, as begins then the reign in '98 (as time is counted in the present) of those influences that have been given by many in the records that have been kept by those sojourners in this land of the Semitic peoples.

Then, the *sealings* were the activities of Hept-supht with Ra-Ta and Isis-so [Isis and Iso. See 294-152, Par. 3] and the king Araaraart, when there were the gatherings of all the peoples for this record sealing; with incense from the altars of the Temple and altars of the cleansings that were opened for their activities in the grounds about this tomb or temple of records; and many were the cleansings of the peoples from those things or conditions that separated them from the associations of the lower kingdoms that had brought those activities in all lands of the worship of Baalilal [?] [Belial?] [Deut. 13:13] and of the desires as from carnal associations and influences.

The entity Hept-supht led in the keeping of the records and the buildings that were put in their respective actions or places of activity at this time.

This was in the period, as given, of 10,500 years before the entering of the Prince of Peace in the land to study to become an initiate in or through those same activities that were set by Hept-supht in this dedicating ceremony.

Ready for questions.

(Q) If the King's Chamber is on the 50th course, on what course is this sealed room?

(A) The sealed room of records is in a different place; not in this pyramid.

(Q) Give in detail what the sealed room contains.

(A) A record of Atlantis from the beginnings of those periods when the Spirit took form or began the encasements in that land, and the developments of the peoples throughout their sojourn, with the record of the first destruction and the changes that took place in the land, with the record of the *sojournings* of the peoples to the varied activities in other lands, and a record of the meetings of all the nations or lands for the activities in the destructions that became necessary with the final destruction of Atlantis and the buildings of the pyramid of initiation, with who, what, where, would come the opening of the records that are as copies from the sunken Atlantis; for with the change it must rise (the temple) again.

This in position lies, as the sun rises from the waters, the line of the shadow (or light) falls between the paws of the Sphinx, that was later set as the sentinel or guard, and which may not be entered from the connecting chambers from the Sphinx's paw (right paw) until the *time* has been fulfilled when the changes must be active in this sphere of man's experience.

Between, then, the Sphinx and the river.

(Q) Should or will I have anything to do with the opening of the sealed room in the present?

(A) As we find, if the activities are carried forward by those associations and connections with the entity's or soul's activities (as an entity in material forces), there will be an association and a connection with same beginning in '48.

(Q) Am I the one to receive directions as to where the sealed room is and how to find it?

(A) One of the two. Two, with a guide. Hept-supht, El-ka (?), and Atlan. These will appear.

(Q) How were my wife [255] and I related at that time, which has an influence in the present?

(A) They were man and wife then! Chosen as the companion of the land! For, the *entity*, Hept-supht, came as the emissary, the aid, from the other land, while the companion was of that land.

(Q) What help could be given from an incident at that time that will aid me in my development now?

(A) As there was in the temple service that was initiated by Ra-Ta in the period the losing of desire other than to be a channel of service or activity through the living God's forces in each individual, so may the soul—through laying aside all cares other than to be that channel through the activities in the earth in the present—become more and more aware of being of service, a channel, to the fellow man in the present. For, as must be known to all, God *is*! And the soul that becomes more and more aware of His, God's use of man, that all may know of His Presence, is becoming then in at-onement; as self was in the experience, and preserved that record for the future entering souls, that will be physically known when time has set its mark.

(Q) Name books I should read to help me develop now.

(A) Any that makes for the more and more awareness of that influence of Spirit in the earth among those that name the name of the One God.

All that may be found pertaining to the gaining of that which has transpired in Atlantis, from whatever source. For, much may the entity in the reading of same *clarify*, in the own consciousness, and gradually gain that connection, association, relation, that would bring about the influencing of those that must have such an influence upon the minds of man—men—everywhere!

(Q) Were there any musical instruments sealed in that room?

(A) Many; not only those used in the Temple Beautiful in the temple service but those that aided in the service for those that danced, in their show of service in the temple. These, that were used then: The lyre, the harp, the flute, the viola.

We are through for the present.

5



The Amazing Alyne, Priestess and Physician

Editor's Note: This reading is for an ancient Atlantean priestess and physician who struggled with all the dark forces of those ancient times, both in Atlantis and in the Mayan lands of Yucatan. She was incarnate for some 6,000 years! Then, due to her amazing attunement, she simply took “flight to the lands of Jupiter.”

TEXT OF READING 823-1 F 54 ***(Widow, Protestant)***

This psychic reading given by Edgar Cayce at 1867 Kalorama Road, Washington, D.C., this 11th day of February, 1935, in accordance with request made by the self —Mrs. [823], new Active Member of the Ass'n for Research & Enlightenment, Inc., recommended by Mrs. [264].

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mrs. [823].

READING

Born May 12, 1881, in Ellendale, North Dakota.

Time of Reading 11:15 to 12:10 A. M. Eastern Standard Time.

Washington, D.C.

(Life Reading Suggestion)

EC: Yes, we have the entity and those relations with the universe and universal forces, that are latent and manifested in the personalities of the entity now known as or called Alice [823], (This should have been Alyne).

In giving that which may be helpful or beneficial to the entity in the present, in making the application of those things that are innate and manifested in the entity in this experience, the entity should know the sources from which such may emanate. For, as given, no soul has been left without that access to the throne of mercy and grace through which each soul—as the promise has been given—may be at-one with those Creative Forces that are found in Him who has given, “If ye love me ye will keep my commandments, and I will come and abide with thee,” and ye shall have peace in thine inner self that passeth understanding to those that know Him not.

That urges arise from sojourns in the astrological atmosphere or environ, also the emotional influences from the sojourns in the earth, is apparent to all that will have eyes to see, ears to hear, the glorious announcing through the inner self of the approach to those sources from which the urges come.

From the astrological aspects, then, in and with this entity, [823], we find:

Venus makes for that urge wherein innately the emotions and the duties are at a oneness with the purposes and desires respecting friendships, associations, material love, and—most of all—that which is builded that makes for that understanding where the entity judges others not, save as is the *experience* of self in the same direction. This makes in the present experience for a development that has passed much that has been experienced in some of the other sojourns in the earth. For, as we find, these have come under diverse circumstance, and the experiences that influence the entity in the present have been fraught and weighted with their own urge for self-protection, rather than self-indulgences.

In this we find conflicting influences also, through those periods of the sojourn in Saturn—that changeable influence, that environ to which all insufficient matter in earth is cast, that environ which is soon to rule in the experience of the entity. And if it were not for those benevolent influences in Jupiter, we find, it would bring those periods of depression that would weigh heavily upon the entity's urge as respecting some friendships in which a great deal of confidence and faith has been put as a friend. Yet, as we find from these sojourns, they will be rather as those experiences which—if they are used in the proper way and directions—may become as stepping-stones to a greater understanding. O that all would learn those lessons that, though there may be the periods of trial, temptation, when all the experiences seem fraught with disappointments in the associations, the love influence, the confidences that have been placed, in Him we may find that which will be rather as the *necessity* of experience that the real self may grow in understanding, in knowing how others may view us! yet without judging their motives, without judging their purposes, we may gain that which is helpful; and these experiences become stepping-stones for the larger life.

We find the Jupiterian influence coming at a period when, it might be said, it is needed most in the entity's experience, bringing to light much in the material, the mental and the social life that will be *helpful*, boostful to the entity in those experiences that make for the broadening of the vision of activity in all of its relationships with this particular period or experience. And with those lessons that may be gained within the next fourteen weeks, in the present, if these are applied in the experience of the entity, there will be opened for the entity the consciousness, the awareness, of the divine influences that may be had through the knowledge of the Christ Consciousness abiding near to thee. These Jupiterian experiences will come as the benevolent influence in April and May of this year, lasting through a period of nearly three years as a benevolent influence in the experiences of those who have sojourned in that environ. Hence those things that must shortly come to bear in the entity's awakening. These are periods of awakening, then, to greater possibilities; fraught, yes, with some disappointments in individuals, yet the greater knowledge that there must be the self at-one with the greater ruling influence for the better activity, the better understanding, for the better *abilities* for self to expand and grow and become the greater channel through which others may know more and more

of those manners in which the manifested love of an All-Wise, All-Merciful Father may make known to His children the fact that He has not left them comfortless. Neither has He turned His ear from their pleas.

These are the influences we may find that are builded *innately* within the experience of the entity, but irrespective of what the entity has done or does do about such things, experiences or associations:

One with an exceptional ability for evaluating associations and conditions to their proper sphere of activity.

One that has learned, as it were, and innately finds in self those expressions of love in its greater, in its larger, in its more comprehensive meaning; not without those tinges of resentment that arise at times, but through the application has come those abilities to be patient—which is the greater lesson for each and every soul to gain in materiality. For, in patience do ye possess your souls. For, in *understanding* do ye become patient with thy neighbor, thy brother, thy associates, thy surroundings, thy fellow man. And as ye do it unto the least of these ye do it unto thy Lord, thy Master.

One that is given to good works; *innately* possessed with those abilities to bring harmonious expressions in the experiences of others, not only by counsel, not only by tenets, but by the very presence that emanates love in its *healing* influence upon those to whom the entity may be drawn the closer. These need to find greater and greater expression; for he that would have life must *give* life; he that would have understanding must learn to understand; he that would know the Lord must *show* himself lovely, must be as lordly, as regal, as those that would show themselves as *being* in walk and in talk with Love itself!

As to the appearances in the earth, then, and those that influence the entity in the present, we find:

Before this we find the entity was in that land of the present nativity, during those periods when there were the settlings in the land, and particularly in those adjacent lands to what is now Fort Dearborn or Chicago.

These lands, these experiences, make oft within the entity conflicting emotions when in and about same; for as the entity may pass even over these lands there is, as it were, a harking to a something that is as the voice of mighty winds, as the voice of mighty waters, as the voice of the distance. For those turmoils and strifes that arose among those peoples, in their

attempt to make for the greater associations in the establishing there of homes, and then the uprisings and the turmoils and strifes that were built by those individuals who aroused the natives of the northwest and of the north for their own selfish purposes, brought to the entity and the associations material hardships.

The entity gained in the greater portion of the experience, yet resorting to many of those activities that to many—in the present experience as in that—would bring questionable purposes and aims; yet the entity found patience, even with those that would persecute, with those that would question—and these have made for developments in the present experience. The name then was Amy Owens.

In the present the entity finds that there are those continued questionings within self as to what causes individuals or groups to speak unkindly of others who are outwardly and manifestedly in a service for that which they deem ideal or redeeming influences in the experiences of others; yet the entity holds not so much as a grudge to anyone, having learned lessons there as of patience. Also there are those abilities innately, and that may be more manifested in the experience of the entity, to reason and counsel with those that the entity may aid in the material blessings that may come through healing influences in the entity's experience. If the entity will enter into the silence with the divine influences thrown about self, that there may be no hindrances from outside influences that would possess or would direct, other than from that promise in Him, "As ye ask in my name, believing, so shall it be in thine experience," there may be the purification of self—as the entity surrounds self with that which is innately an expression of purification, of dedication, of making for an at-oneness with the purposes in Creative Forces and Energies—such that there may flow in and through and out to others that which has been the promise; that the laying on of hands, and the prayers of those that have found patience, may save many from the turmoils and strifes of a dis-ease in a material body.

Before that we find the entity was in that land now known as the French, during those periods when there were the gatherings of many of different lands for the activities as to the Crusades, that were to drive out the infidel individuals from their activities in the Holy Land. These brought for the entity periods of turmoils and strifes, for the very activities of the associations in that period to the entity—as it sought for expression of self belied the words and the activities in other directions. And in that period it

may be said the entity lost through its sojourn, for it made for the loss of faith and hope in those that in the material associations were the closest to same; and made for those periods when that of rote became as a stumblingblock to the entity. And *innately* from those very experiences, when there were those turmoils in the inner self and those from the outward manifestations, doubts arise in the inner self from those that boast to *this* entity. For the entity was left in the land by those of its own household, but in such measures and ways and manners that brought to the body shame, brought to the mental expression doubts, brought to the activities in all of those associations during the sojourn what has become in the present the wonderment of finding the expression of spiritual truths in the activity of individuals that lay claim or boast of their abilities in directions.

In the name then Maribeauen, the entity—near to that now known as Bordeaux gained and lost through the experience; gaining in that which may be applied as a lesson, learning more and more the experience of patience in its application of those things felt innately and manifestedly in the present—for the greater lessons may come from same.

Before that we find the entity was in that land now known as the Persian or Arabian, during those periods when there were the gatherings of many that would learn much of those tenets and understandings that came in those experiences.

The entity then was nigh unto him that was as the emissary to those of the Indian and the Persian land; for the entity was of the household then of the *lords* of Croesus.

Through the experience the entity gained, until left by those in whom the entity had put its material and its mental faith and confidence. Then did the entity join with the Grecians that overran the land, and was carried away by the promises of those that came to destroy.

The entity gained through the experience and lost, and we find in the present the love of open spaces; yet a combination of same as from change here and there; the love of travel, yet the love of knowing for the common peoples arises from those experiences not only in the city in the hills and the plains but in the cities along the Grecian country during that experience. The name then was Anenien.

In the present there may be seen those innate feelings as respecting the reports, rather than the visitation, concerning *Indian* activity; the *desire* for

something Persian; the immediate associations and likes of those that are Grecian in their manifested form are *innate* portions, and are those seeking expressions in the emotional force of the body. The Grecian dance, the Grecian legend, the Grecian activities find an innate expression in the self. There the entity lost, yet gained in the latter portion of its sojourn.

Before that we find the entity was in the land now known as the Atlantean, and many were the sojourns; for there the entity oft laid aside the physical body to become regenerated in its activities in the material associations, even from those periods of the beginnings of the destructive influences that arose from the sons of Belial through the activities of Beelzebub.

The entity was among the priestesses of the Law of One, serving in the temples where there was the raising of the light in which the universal forces gave expression and brought for the body, the mind, the impelling influences. And the entity *then* (if it were to be expressed in the parlance of the present day) was not only the priestess but the physician, the doctor, for those peoples during that sojourn.

With the periods arising when there was the last of the destructions (for the entity sojourned in the Poseidian land, and about that temple there, in the spirit influences of the material activities, for some six thousand years—if counted as time now), the entity journeyed with those people for the Yucatan land, or the establishing of the temple there in which the entity aided. But with those inroads from the children of Om and the peoples from the Lemurian land, or Mu, the entity withdrew into itself; taking—as it were—its own flight into the lands of Jupiter.

As to the experience of the entity from that sojourn, there come the innate abilities to create the higher energies within self, as it were, that are stored up from the emotional forces of the body, those to find regenerations in the lower form of electrical vibrations. And if the body were to use for its own physical body the Radio-Active Appliance in the lower force to the extremities, it may keep its body in almost *perfect* accord for many—many—many—many—*many* days.

In this experience also the entity may apply more and more its abilities—not only in precept but example—in the healing forces to others.

That, then, to which the entity may attain, and how:

First, as was seen in the priestess in the Atlantean land, as the body-physical or the body-mental allows itself to be more and more—as it were—charged and re-charged with that spirit of the Christ, or the *One*, in and through itself (and in the material things only the *little* things count!), a kind word here, a gentle hint there, being happy and joyous through all of those things that may arise in the experience, will make the growth that brings *healing* in the presence of the entity. For when the face of Him that is Life has shone upon and through the lives of individuals, it becomes as Life itself!

In *these* ways and manners, then, may the entity raise itself for the greater help. Be, then, as a teacher, an instructor, to thy fellow man, here, there. *Know* in what thou hast believed, knowing He is able to keep that He has committed unto thee against any experience. Though the heavens fall, His word shall not pass away—“I in the Father and ye in me”—that ye in Him may know within yourself that as He would have thee do.

Ready for questions.

(Q) What form or line of truth teaching am I ready for?

(A) That which is found, as in no other, in the 14th, 15th, 16th and 17th chapters of John. Or that which is now even being translated from thine own associations of thy loved ones in the present that during those same periods wrote of Him, which will be in the 10th, 11th and 12th chapters of Esabus [?]. [See 7/23/73 note under 823-1, Par. R8.]

(Q) And with what teacher?

(A) The Master.

(Q) In what part of the country should I live and serve my fellow man?

(A) The greater joy may be found in the south and west, where there were those things to be met—as thou fled from thine *own* land.

(Q) Should I live with relatives, friends or alone?

(A) These may be divided; for there must be those periods—with thine opening of thine own self—when thou may find the greater joy in being alone, that ye may give that which may come *through* thee to thy fellow man, as the teacher.

(Q) In order to best carry out Life's plan for me, should I sell my home in . . . , North Dakota, this year or next?

(A) As we find, those conditions will be better in the latter portion of the present year or the first of next year. We would sell then.

(Q) Will the income from my "Mission" and East Texas wells be honestly administered, and thereby be enough for the necessities of life while preparing for continued self support?

(A) As we find, with the changes that necessity demands that come about with these activities being increased, will make sufficient—yea, more than same.

(Q) Why was I so fearful in early childhood, especially of animals, spiders, and sharp knives—and still dislike to use or to see used a sharp knife?

(A) Because of those experiences when thou wert bound about, in those periods in France, when thine associates bound thee for thine virtue, and those activities in the knives, the racks of torture that were all about the entity.

(Q) Why in early childhood did I dream so many times that the world was being destroyed, always seeing a black destructive cloud?

(A) From the experience in the Atlantean land, when there were those destructive forces as indicated. The entity saw or lived through those experiences of at least two, yea three, of the destructive periods; saw the land breaking up, as it were.

(Q) Did I ever sing?

(A) As the priestess; ever more the chant than the song; and the harmonies of many voices come as the experience of the entity.

(Q) What should have been my full name?

(A) Added, as we have given, Alyne [. . .]—rather than Alice.

(Q) How should Alyne be spelled?

(A) A-l-y-n-e.

(Q) Did my uncle, the late Dr. [. . .], possess U.S. Gov't. Bonds at the time of his death in Minneapolis—a part of which would come to my family and make for economic security while preparing for a fuller life?

(A) They existed, and are in escrow there in one of the trust companies, you see.

(Q) Please give title of the loans to which they belonged—

(A) (Interrupting) These should be sought out, rather through their regular channels.

(Q) Through what banks—

(A) (Interrupting) The trust company there.

(Q) Will you give the name and—

(A) (Interrupting) Trust company. Minneapolis.

We are through for the present.

(The Radio-Active Appliance suggested for your better health is available through A.R.E.)

6



Aura Charts for Two Atlanteans

Editor's Note: An aura chart was a unique visual that Cayce conveyed as a type of mandala that was specific to the past-life experiences of an individual soul. The first reading in this section is about aura charts, giving us a little insight into Cayce's perspective. Then, the two following readings contain aura charts with significant Atlantean imagery.

TEXT OF READING 5746-1

This Psychic Reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 30th day of July, 1942, in accordance with request made by Miss Esther Wynne, Active Member of the Ass'n for Research & Enlightenment, Inc., immediately following Prayer Group Rdg. 281-62 on Spiritual Healing.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Esther Wynne, Hannah Miller, Frances Y. Morrow, Florence Edmonds, Helen Ellington and Anne Trulock.

READING

Time of Reading 4:05 to 4:25 P. M. Eastern War Time.

GC: You will consider the aura charts as given through this channel, and answer the questions regarding same, as I ask them:

EC: Yes, we have the information which has been indicated through this channel respecting aura charts.

As we have given, an aura chart is the attempt to interpret the material experiences of individuals in their journeys through the earth; indicating, pictorially, as to that place in the earth of the individual activity, and—upon either the right or the left—the sources from which the entity came into activity in the earthly or material consciousness. About same is symbolized, in the signs of the zodiac, as to that portion of body which was stressed through that particular period of activity.

By color certain activities are also symbolized—for instance, black indicates the whole combination of all. For, to material interpretation, white is the absence of color, black is the combination of them all.

The dark blue indicates awakening; purple, healing; white, purity; gold, attaining. All of these and their varied shades indicate the activity; this applying to the stars as well as the sun or moon.

The sun indicates strength and life, while the moon indicates change—and in one direction indicating the singleness of that activity through an individual experience—the variations being indicated by the variations in the color.

Star—the white, purity; the five-pointed, the whole senses of man indicated as attained to activity—the colors showing the variation; the forms of six, seven or eight pointed indicating the attainments—as do the seven stars in a figure indicate the attaining to the seven particular centers in the body.

As for the whole chart—the interpretation is more up to the artist—as to its beauty.

The study of the meaning of Aries, Saggitarius, Pisces, Libra, or any or all of such phases, would indicate the activity of the individual. For, remember, it is body manifestation—some the feet, some the head, some the thigh, some the groin, some the bowels, some the breast—some one and some another, see? these indicating the *activity* of the individual.

Ready for questions.

(Q) Please consider the drawing of the Temple Beautiful, which I hold in my hand, as interpreted by the artist from information given through this channel, and give such suggestions and corrections as may be necessary to help her to draw such when the aura chart calls for same.

(A) This is very good. The figure, or the obelisk upon which the light is put, should be more in the shape of a six-sided figure than merely a spire. It is not the attempt, in the building of the Temple Beautiful, to indicate a spire but as a source of light through which that activity in the Temple aided the individuals as there was the activity or passivity through the periods of cleansing or purification of those necessary influences, of lack of influences, in the individual entity.

For, as has been indicated, the characteristics, or that attained by an individual, are indicated by the sign under which the entity enters an appearance. (This as a side note: Remember, those indicated in the charts that are accepted by most astrologers are some ten days behind. Thus we find some variations in the information indicated for individuals through these channels.)

(Q) Is the size of the paper, the quality and colors correct for the aura charts that she has painted?

(A) Whether you make the paper 2" wide or 2' wide, or 4'—that is to be the choice of the artist!

(Q) In the aura chart [307-20] given March 15, 1942, for [307] a headdress as a band, on which V's were depicted, for the Atlantean period of the entity—what do the V's mean?

(A) Still means the same old thing as it has ever meant—*victory!* There it meant the victory over self.

(Q) Are the aura charts the same as the plaques of the Egyptian period which [993] and [294] each saw in a vision of some years ago, or what is the connection?

(A) No. One is a life seal. One was of the plaques made for the individuals to be indicated. As has been given through these channels, oft individuals are given life seals. These vary quite a bit from even the figures in an aura chart. And at times they conform. But one is made for that as a study by the individual of those things wherein it failed or developed, and are to be as lessons—and that is why it has been given. This may become a

helpful influence to the individual; while a plaque is usually as the reminder of some individual fact or act to be attained or discarded, and it is indicated in the information given respecting such. On the other hand, the aura chart—to those who would study same (for little comes of itself)—is for the individual until it has fully attained. Who has attained?

Then, study same oft—analyzing them as to the significance, as to that given as the warning. For as He gave, he that would be forewarned would not allow his house to be broken up. Whose house? What house?

Thy body, thy mind, thy soul!

(Q) How can the aura charts be made of the greater help in the present to the individual, either by study in groups or by lectures?

(A) You've forgotten what we've just said! Read what has just been given! We are through.

Editor's Note: The following readings contain two aura charts for reincarnated Atlanteans.

TEXT OF READING 379-18 F 61 ***(Housewife, Protestant)***

This Psychic Reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 22nd day of March, 1942, in accordance with request made by self Mrs. [379], Active Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. [379], [420], [1532], Esther Wynne, Ruth Holland, Helen and Marsden Godfrey.

READING

Time of Reading 3:40 to 4:05 P. M. Eastern War Time. . . . ,
Va.

GC: You will have before you the entity [379], born December 22, 1880, in Baltimore, Md. You will give an aura chart of the entity, indicating the symbols, colors, and the meaning of each, that they may be made into a drawing that would be of help to the entity.

EC: Yes, we have the records here of that entity now known as or called [379].

In giving the signs, the symbols that may indicate the experiences of this entity through the material appearances—to be sure, as to their beauty, or their significance in the experience of the entity, will depend much upon the artist's concept, as to how same is balanced.

For, in some instances it will be found that these appear to be at great variations.

For this entity, we would begin—in the center at the bottom—by putting the sign of Mercury; in blue and gold. About same, top and bottom, put the sign or symbol of Aries, while upon each side put the sign of Libra. These, to be sure, would be fine but black in their nature.

Upon the left side put the island of Poseidia; this almost rectangular in its shape, with the base being the longer edge, and in the center—in the base—would be the projection, or two curves there, upon which there would be indicated the city, or a town, of Poseidia—which would be written on (and this in a circle), in the color of coral pink.

Upon the right at the bottom put the sign of the earth; this green in the lines, shadings from these indicating their association. Here mind or spirit, as place. As activity, Poseidia and earth. As to the manner, that accredited in Aries and Libra.

In the center above this put the temple, or a temple; this to be in stone color, and to show an entrance to a temple—this indicated by three steps. These should be long steps, hence covering most of the front of the temple; indicating upon either side of the entrance—on the one the scarab (in gold), on the other the hawk, or the figure with the hawk face or head (and this in flesh, though head in brown and gray)—do not make the bill too long.

Upon the left side put the sign of Uranus, at an angle rather than as ordinarily set in a balance—turned toward the central figure. The upper portion would be in coral or pink, the lower portion in blue; and the signs about same would be of Leo—four in number.

Upon the right side put the sign of Venus; this with the four figures or signs of Cancer. All of these zodiac signs would be fine-lined in black. The symbol of Venus would be in gray and blue.

The central figure would represent the place, the temple, the activities indicated in the Egyptian experience. The manner of expression through the period would be indicated in Uranus, and the extreme—or in the manner of the might or power, or as indicated in Leo in the heart activity of same; while in the latter portion in love that meant the sacrifice as in Scorpio.

Above this would be the cross in the distance—this upon the left side. This should be indicated by the evening, and the clouds above same. In the foreground would be the figure of Peter *fleeing* from same; while to the right would be the light as from the sun—though more brilliant, even, than the golden, showing the white and gold in same. This would be expressed with not a great deal of vegetation, though *all* grass, flowers and shrubbery shown as green in the foreground would be bending—to indicate the sorrowing in the period or experience.

Upon the left put the symbol of Jupiter, in white and gold, a five-pointed star at the top of same.

Upon the left put the symbol for the earth, in blue. No rings about either of these symbols. Above this also would be the star, in gold.

The central figure above this would be a village, with streets, houses—these rather in the edge of a wilderness, with a great deal of vegetation—especially trees—a little water in the foreground, in blue. Most of the trees would be in green, and a little color here and there as of the redwood, or the dogwood—or both, as presented in blossom. Of course, the house—or houses, or village—would be in white and black. To the sides of each would be grasses and reeds. Above same would be the sun rising; this indicated in a great deal of color—as the little fleecy clouds are lighted by the sun's rays.

Upon the left from this would be the sign of quite a large question mark; this in white, with the symbol of Pisces upon each side; nothing at top or bottom.

Upon the right put a large G; this in gold, and the eight- pointed star upon the top *and* the bottom.

These would indicate the place, the questions, the service given.

As to that to which the entity may attain:

At the top put the figure of the questionings of the Scriptures. Two figures would be indicated, with the temple as a background. This would be the Child questioning or reasoning with the priest. This would be overshadowed by the golden cloud, and upon either side would be the cross—not heavy, not too slender, but in gold, though light or white upon edge of same. The stars that make the wreath should extend from the top as a curtain; at least twelve, extending down to the central portion. These would be smaller upon the sides, and rising to the central star, and these alternate white and gold, to the larger central star above the cloud at the top—and this formed not as an arch, but forming a peak arch, or peaked arch over same.

This indicates the attaining of learning, the application as He taught in the earth.

We are through for the present.

TEXT OF READING 303-31 F 55

(Bookkeeper, Protestant)

This Psychic Reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 29th day of March, 1942, in accordance with request made by the self Mrs. [303], Active Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. [303], Esther Wynne, Frances Y. Morrow, Marsden Godfrey.

READING

Time of Reading 3:45 to 4:25 P. M. Eastern War Time. . . . ,
Va.

GC: You will have before you the entity [303], born September 28, 1886, in Union, Hertford Co., N. C. You will give an aura chart of the entity,

indicating the symbols, colors, and the meaning of each, that they may be made into a drawing that would be of help to the entity.

EC: Yes, we have the records here of that entity now known as or called [303].

In interpreting the experiences of an entity, and this entity particularly, the signs, symbols, pictorial indications of place—much of the beauty of such a chart depends upon the concept of the artist. Yet these are given in the attempt to interpret the activities of an entity through the appearances in materiality, in such a way as not to minimize altogether the faults but to attempt to glorify the endeavors in such a way that this chart may aid, may be a stimuli to the entity to hold ever to that which is good, and to magnify the virtues in truth to the glory of the Creative Forces, the Maker, the Creator of all.

For this entity we would begin, in the center at bottom, for an outline, at the base, with five silver stars. Above this, not too far, put five golden stars. Just above this, not in too large a figure, put the sign of Infinity; this, to be sure, in gold.

Upon the left side put the outline, in a circle, of Atlantis. This would be near an outline of the continent now of Australia. In the center at the top of the outline of land put a red circle. About the circle, enclosing the map or outline of Atlantis, put four symbols of Leo. These would be in black, quite small. The color of the land, or Atlantis, would be gray-green.

Upon the right put the sign of the earth; this in blue-gray—this, to be sure, a circle also. About same would be the symbol of Libra.

The interpretation would be the desire of the soul-entity from Infinity into first activity in Atlantis, indicating in red the turmoil, indicating in the light of the earth journey. The symbols about same—Leo, Libra—represent the mental expansion in Leo—in Libra, the being too liberal, as would be literally expressed, with self.

The second figure, above this central figure, would be the sphinx in the distance; with the paw scarcely showing in the foreground. This would be in sand shade, with the dawn to the right—and scattering or fleecy clouds as of the light arising; though no portion of the sun itself would be seen in this figure or drawing, this, to be sure, would be shading or giving color to the scene. No figure would appear in this scene save the light *and* the sphinx.

To the left put the sign of Mercury; this in white and blue, rather deep blue.

To the right put the sign of Venus, with the colorings here in lavender *and* pink—not too much pink.

This would indicate the place, the mystery, the mind and the love expressed in the entity's Egyptian activity or experience.

Above this put a sand dune in sand color, though this figure would be to the right side rather than the left—as the sphinx in the scene below, to keep the better balance. And the light that is shaded in the picture or scene would be coming from the moon, though *this* as a light and not seen in the sign at all, yet the sand shade. A camel would be shown being led by a figure in the robes of the nomads, and upon the back would be the cover—or basket covering, with the figure very beautiful, with a following camel loaded, or carrying the fruits of a land. The figure on the first camel (and make both these camels, *not* dromedaries!) would be in the color and beauty in the various shades of oriental colors, while the figure leading the camel would be drab in color—but the face lighted as of expectancy; for a light, as a light and not a star, not a sun, would be indicated in the horizon toward which the figure would be journeying. The extent of this would be such as to light the face of the rider. All of these figures would be as vignettes, not as encasements or as put on.

Upon the left put the sign of Jupiter, in light green.

Upon the right put the sign of Neptune, in gray-green—this much lighter, though, than the figure below same.

The interpretation—the seeking, the giving, the light. The distribution as in Jupiter of the universal, and in Neptune the vast expansion into that activity innate and manifest throughout the entity's experience in materiality.

In the center above this put the three figures, all women, kneeling as before the Cross; one bowed with face to the earth, one upon one knee with the face lifted, one standing bowed with the face still indicated in same. About their heads would be shown the sign of the Presence—or, as indicated in their sincerity. The Cross, the three crosses with the figures upon same, would be in the background, but to the center of the right side. The inscription would be shown above the central figure, as well as that indicating the thorns, as well as the light breaking above same of infinity.

This, however, as it breaks through the Cross, would be all white, with little gold save in the central portion of the signs of infinity. Upon the faces as seen would be depicted hope, love, faith—as may be expressed in the countenance indeed of the seeker. Upon the grounds about same would be the grasses as of tiny flowers, these all white; not closed, not wholly dropping, but as being drawn toward the central figure.

Upon the left put the sign of Mercury in white and gold.

Upon the right put the sign of Uranus, in green *and* white.

This would indicate the central experience of this entity.

Above this would be depicted the humble home, only that as might be called the portion of a side wall, a little porch, with fowl—chickens, ducks and geese—all white—indicated in the yard about same. The picket fence would be shown, but not complete; not dilapidated, but as begun and not quite finished, though the posts for the runners of same would be all the way in the foreground. Not all the runners on the posts up, not all the pickets on the fence indicated. A child would be upon the step, as a girl, with a doll at the feet—but looking into the distance, where a single star would be shining—brightly. This, then, would indicate the atmosphere and a great deal of sod or green; not many trees or bushes, however.

Upon the left side of this put the sign of the new moon, upon the first quarter.

Upon the right put the sign of the moon on the last quarter—the face indicating same; bright or golden, not gold but golden in its color, with expression—not expressionless.

Then, that to which the entity may attain:

At the top put the cornucopia—this in bright colors, with the fruit of the spirit poured from same. Here these figures would be *twelve* in number. These take different shapes, mostly as of triangles, however, or not fully round as rolled from same. These would be indicated as brilliants, or as diamonds, or as precious stones. Thus they may be depicted as the white, the gold, the blue-white, the red ruby, the robin-egg blue, all the varied colors as would be in same.

Upon the left put an arch, this not too long, though extend a hair line in blue to that opposite the figure in the Palestine experience. This begin with small stars, white and gold alternated, and fifteen of these, increasing in

their size until they come to the arch at the top and center, close to the plenty—or the cornucopia.

Upon the right this again would be repeated, this extending in the hair line and shaded toward the top—that opposite the one on the left. In this would be the same number of stars.

These would indicate that attainment which has been this entity's experience in the earth. Hold fast to the faith as expressed in the face in the scene before the Cross.

We are through for the present.

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EDGAR CAYCE'S A.R.E.

What Is A.R.E.?

The Association for Research and Enlightenment, Inc., (A.R.E.®) was founded in 1931 to research and make available information on psychic development, dreams, holistic health, meditation, and life after death. As an open-membership research organization, the A.R.E. continues to study and publish such information, to initiate research, and to promote conferences, distance learning, and regional events. Edgar Cayce, the most documented psychic of our time, was the moving force in the establishment of A.R.E.

Who Was Edgar Cayce?

Edgar Cayce (1877-1945) was born on a farm near Hopkinsville, Ky. He was an average individual in most respects. Yet, throughout his life, he manifested one of the most remarkable psychic talents of all time. As a young man, he found that he was able to enter into a self-induced trance state, which enabled him to place his mind in contact with an unlimited source of information. While asleep, he could answer questions or give accurate discourses on any topic. These discourses, more than 14,000 in number, were transcribed as he spoke and are called “readings.”

Given the name and location of an individual anywhere in the world, he could correctly describe a person's condition and outline a regimen of treatment. The consistent accuracy of his diagnoses and the effectiveness of the treatments he prescribed made him a medical phenomenon, and he came to be called the “father of holistic medicine.”

Eventually, the scope of Cayce's readings expanded to include such subjects as world religions, philosophy, psychology, parapsychology, dreams, history, the missing years of Jesus, ancient civilizations, soul growth, psychic development, prophecy, and reincarnation.

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Atlantis

Edgar Cayce (1877-1945) has been called "the Sleeping Prophet," "the miracle man of Virginia Beach," and "the most-documented psychic of all time." During Cayce's lifetime, he gave more than 14,000 psychic readings that discussed an amazing 10,000 different subjects. One of the most fascinating topics in the readings is Atlantis.

According to the readings, not only did Atlantis exist, but the breadth of technology and industry at that time surpassed our own. In fact it was that civilization's unique use of a type of crystal energy that eventually led to the downfall of Atlantis over a period of several thousand years, as it broke apart and sank into the ocean.

After a number of individuals who were given past-life readings by Edgar Cayce were told that they had been incarnated during a time in Atlantis, staff members who were working with Edgar Cayce decided to get a series of readings devoted solely to understanding Atlantis. These readings were not given for individuals but for this group of people seeking information on this ancient and legendary land.

In *Atlantis*, you will find these readings in their entirety. Cayce gives dates, times, cycles, and major events for Atlantis. He describes its vast location in great detail along with where to find artifacts and remnants of this ancient land. You'll also learn about three secret caches of Atlantean records that are yet to be discovered. This book contains some of the most unique and fascinating insights into this mysterious land available anywhere.

